A PLAINE REFVTATION OF M.G.GIFFARDES reprochful booke, intituled

a ſhort treatiſe againſt the Donatiſts of England.

Wherein is diſcouered the forgery of the whole Miniſtrie, the confuſion, falſe worſhip, and antichriſtian diſorder of theſe Pariſh aſſemblies, called the Church of England.

Here alſo is prefixed a ſumme of the cauſes of our ſeperation, and of our purpoſes in practiſe, which M. GIFFARD hath twiſe ſought to confute, and hath now twiſe receiued anſwere, by HENRIE BARROVVE.

Here is furder annexed a briefe refutation of M. Giff. ſuppoſed conſimilituda betwixt the Donatiſts and vs. Wherein is ſhewed how his Arguments haue bene & may be by the Papiſts more iuſtly retorted againſt himſelf & the preſent eſtate of their Church, by I. GREN.

Here are alſo inſerted a fewe obſeruations of M. Giff. his cauils about read prayer & deuiſed Leitourgies.

Dort

1591.

A PLAINE
REFVTATION
OF M. G. GIFFARDES
reprochful booke, intitled
a short treatis against the Donatists
of England.

Wherein is discovered the forgery of the whole Ministrie, the confusion, false worship, and antichristian disorder of their Parish assemblies, called the Church of England.

Here also is prefixed a summe of the causes of our separation, and of our purples in practise, which M. Giffard hath twise sought to confute, and hath now twise received answere, by HENRIE BARROWE.

Here is finally annexed a briefe refutation of M. Giff. supposed conformitie betwixt the Donatists and vs. Wherein is shewed how his Arguments have been & may be by the Papists more fully retorted against him & the present state of their Church, by I. GREN.

Here are also inserted a fewe obseruations of M. Giff. his causis about read prayer & deuised Lectonyes.

1590.

To the right honorable Pere and graue

Counselor Sr. WILLIAM CECILL, Knight of the most noble order, Baron of Burleigh, Lord high Treasurer of England, &c. grace & wisdome be multiplied from God our Father & from our Lord IESVS CHRIST.

Prou.18.17. Iustus qui primus in lite sua, dentr aduersit proximus eius & peruestiget illum.

HItherto (Right Honorable) haue our malignant aduersaries had their full scope against vs with the lawve in their owne handes, and haue made no spare or conscience to accuse, blaspheame, condempne & punish vs, yea to pronounce & publish vs as damnable heretikes, schismatikes, seccaries, seditious, disobedient to Princes, deniers & abridgers of their sacred powver &c, to the eares & eies of all men openly in their pulpits, and in their printed bookes, published by the consent & approbation of their Church. No triall all this while vpon anie suite or complaint graunted vs: Either ciuile, that we might knowv for what cause & by what lawve we thus suffer, which yet is not denied the most horrible malefactors & offendors: Or ecclesiasticall by the word of God, where place & freedome might be giuen vs to declare & pleade our owne cause in sobrietie & order: that so the meanes appointed of God for our recouerie might be vsed, and we (wherein we should be found to erre or transgresse) might be conuinced to our faces by the scriptures, and left inexcuseable. But in stead of this christian course, they haue shut vs vp nowv more then three yeares in miserable & close prisons from the aire, from all exercise, from all companie or conuersation with anie person, from all meanes so much as to write, yncke & paper being taken & kept from vs,

and a diligent watch hath by our keapers held ouer vs, and also continuall searches vpon one pretence or other made, where we were rifled from time to time of all our papers and writinges they could find. And being thus streightly kept & watched from speaking or writing their conscience yet giuing them no rest in all their prosperitie and pleasures, whilest we the Lords poore witnesses against their sinnes breathed (Not to speake of their secret & indirect meanes wherby they sought to take away our lyues) they suborned (amongest sondrie others) two special instruments, M. Some & M. Giffard to accuse & blaspheme vs publiquelie to the viewe of the world, etch of them in two bookes, the one labouring to proue vs Anabaptists, the other Donatists in the same. Which Bookes they haue preferred especiallie to your Honor, as the chiefe obstacle that hindered them from their violent and bloudie course, of the same intent (no doubt) that their predicessors the chiefe Priestes and Pharasies accused our Sauiour vnto Pilat, and the Apostle Paule vnto the Romane gouernours. Yet euen all this, we hope, the Lord hath disposed to the furder manifestation of his truth, by directing our aduersaries to bring our criminations before your Honor. Of whose wisdome & equitie we haue so great experience & assurance, as we can not frō henceforth doubt to be condempned vnheard, or to find therein worse vsage, then our Sauiour & the Apostles found at those heathē Rulers. Wherfore we addressed our selues (by such meanes as the Lord administred, and as the incomomodities of the place, and the infirmities of our decaied bodies & memories would permit) to our defence, or rather to the defence of that truth, wherof God hath made & set vs his vnworthie witnesses, though as signes to be spokē against, and as monstrous persons in this sinfull generation. And haue hereunto vndertaken Mr. Giffards two reprochfull blasphemous Bookes: Shewing the true causes of our seperation from the parish assemblies, confirming & approuing the same to be both true and sufficient by son-

by ſondrie weightie reaſons & expreſſe ſcriptures: Refelling by the like all the friuolous cauills and iniurious ſclanders which M. G. hath there brought to hide their ſinnes, deface the truth, and to defame vs. As alſo ſhewing ſuch apparant diſſimilitude betwixt the Donatiſts and vs, both in the cauſes of our & their ſeperation, and in the maner of our & their proceedings, and in ſondrie errors they held, as no man of anie knowledge or iudgmẽt before attempted, or ſhall hereafter be able (with anie truth or conſcience) to compare vs vnto them herein, or to excuſe M. G. for this his vnchriſtian dealing with vs. All whoſe vnſanctified reproches wherwith his bookes through euerie ſentence are ſeaſoned in ſtead of better grace, herevpon fall to the ground, and remaine vpon his owne, and not vpon our accompt. This defence when we had through the mercifull hand of our God finiſhed, though not with anie ſhewe of humane wiſdome or arte, ſo much as in ſimplicitie of the truth & innocencie of our hearts, we held it our dutie to preſent in like maner in al reuerence & humilitie vnto your honorable viewe & graue cõſideratiõ. That both ſides being heard according to equitie, and our anſweres as well as their criminatiõs duly expended, your ſentence, or at the leſt approbation, might proceede according to the truth. Crauing herein no further fauour, then according to the equitie of our cauſe & innocencie of our doings: Nor yet ſhunning any further triall of the one or the other, that your Honor ſhall appoinct or thinck meet; whether with theſe our aduerſaries, or anie other that ſhall be contrarie minded, whoſoeuer. Beſeaching your Honors perdõ for this our bould preſumption, the rather becauſe ſuch neceſsitie was layed vpõ vs by the hand of God, through the importunate chalenges & inſolent prouocatiõs of theſe our accuſors: whoſe mouthes muſt either be ſtopped, or elſe through our defalt ye holy truth of God, which we beleeue & profeſſe, yea & our innocẽcie be betraied to the perpetual infamie of theſe our reprochfull aduerſaries, to our owne

perill and future iudgment, to the ſcandall of all that profeſſe the ſame truth with vs, but chiefly to the offence and torning backe of manie, euen of the whole land, from the ſtreight waies of the Lord, euen the waies of life and peace. All which miſchiefes (we truſt) ſhalbe preuented by theſe our ſimple indeuours, the Lord giuing teſtimonie and bleſsing to his owne word: The truth whereof ſhall ſhine forth in our ſimplicitie, the powver therof be made manifeſt in our weakenes, to the diſcouerie & reformation of theſe publique enormities in the falſe worſhip, open ſacrilege, antichriſtian miniſterie & heinous diſorder exerciſed and ſoffred in this land, and to the diſcipation of all the deluſions & vaine promiſes and perſvvaſions of theſe falſe Prophetts, whervvith they haue a long time (for their ovvne fleſhlie pompe and filthie lucre) ſeduced the whole land, dravven them into, and held them in the wrath & heauie iudgments of God. That ſo the mightie hand of God working in the heart of our Souereigne Prince & Nobles, eſpeciallie through your Honors faithfull counſell and furtherance; and alſo in the heartes of all the Commons, when the truth of theſe things ſhall be ſhevved vnto them, a general and ſincere conuerſion to the Lord may be made, euen from all things that novv are, or hereafter ſhall be found contrarie to his holie will, whither in the publique eſtate of all, or in the priuate eſtate of anie. For ſure, as euerie perticular perſon goeth forvvard from faith to faith as knovvledge is increaced, euerie day teaching other vnto eternal life: So in the publique eſtate of the Church no change that is made according vnto the truth, as the publique error is eſpied, ought to be held ſtrange or dangerous. But moſt heauenlie is that harmonie, where all the members kint together in the ſame faith, both in general and perticular, with one accord goe forvvard in their callings and duties, ſtill amending what is found amiſſe, and daylie indeuouring to doo better. Then ſhould

there

there not be found anie such vnchristian contention abought the truth, pleading and spurning against the truth, or persecution for the truth. Then should the Lords dreadful iudgments, which novv hang ouer the whole land for these sinnes, be auoided, and his blessings in stead therof be multiplied. But sure in the meane time vntil these sinnes be remoued out of Gods sight and redressed, there is no peace to be looked for or asked of the Lord, there is no pleading with or against him, hovvsoeuer the false Prophet may goe abought to heale the hurte of this people as a light euill, saying peace peace when there is no peace, and to repaire the breaches that are as the sea, with vntempered stuffe and vaine visions tending vnto abdication. Wherfore, to the torning avvay of so great euills, and the procuring of so great and inestimable benefites to our Souereign Queene and Contrie, as we haue not with-holden our vtmost indeuours to the discouerie of the publique enormities & sinnes of these times, in all truth and freedome, being readie yet furder to witnesse and approue the same, if such neade be, to the face of our greatest aduersaries and gainsayers, by the euidence of Gods word: So novv it remaineth that we instantly beseach your Honor, euen in the name of God, before whome we shall all of vs shortly appeare to our accompt & iudgment, by whome this chardge is layed vpon you (the cause being novv brought, and by both sides, asvvell our aduersaries as vs, layed open before your Honor) that you would novv be a meanes to her right excellent Maiestie that these weightie and dangerous matters may be no longer wrapped vp or put off in securitie and silence (lest these our soffrings and testimonies rise in iudgment with this generation) but may rather be furder inquired and discussed, and order and redresse taken according to the will of God. Which shall no doubt torne to the high glorie & most acceptable seruice of God and of your Prince, to the vnspeakable bene-

benefite of this whole land, and to the happie discharge of your dutie and conscience to your eternall praise in this life and in the life to come.

Your Lordships most humble & addict in the Lord.

HENRIE BARROVVE & IOHN GRENVVOOD
for the testimonie of the gospel in close prison.

Wisdome to the Reader from the Father

of lightes, to discerne of these times, and to iudge of themselues what is right.

SEeing the scripture speaketh euidently of the generall defection & apostasie vnder Antichrist, and of the abhominable desolation & hauock y^t he should make in these dangerous & latter times: where y^e sunne should be made blacke as a sack-cloth of haire, the Moone be made as blood, the Starres cast to the earth, the Heauen departe away as a booke wrapped vp, euery moũtaine & Isle be moued out of their place. And all these things are most perticularly & most liuely described in the booke of the *Reuelation*: Of Antichristes beginning, increace, exaltation, abolishing. How a great part of the trees & all greene grasse should be blasted, a great parte of the sea become blood, and of the creatures that lyued therin dye, and a greate parte of the shippes therof be destroied; the third parte of the riuers & of the fountaines of waters be torned into wormwood, and manie men die of the bitternes therof. How that fallẽ apostatat Starre should open the bottomles pitte, the sunne & aire be darkened with the smoke therof, the earth pestered with the swarme of poisoned stinging Scorpions, & crowned armed Locustes that came out of the smoke of the pitte: and of those innumerable warriours vpõ those strange horses that destroied such multitudes of men. How the Beast should get vnto him manie heades & mo hornes, and vpõ his hornes Crownes: how he should be inthronised, receiue the Dragõ his large power & high Cõmission: how he should warre with the Saincts, and open his mouth into blasphemie against God: how he should erect his Image, and gyue his marke: how he should kill as manie as will not worship his image, and suffer none to buye or sell, but such as receiue his marcke. How that greate harlot that sate vpõ manie waters, so gorgiously araied & adorned, the mother of all the whoredomes & abhominatiõs of the earth, with that goulden cuppe full of abhominations & filthines of her fornication in her hand, wherwith she made dronckẽ all the inhabitantes of the earth, should sit vpon the Beast, and be made dronckẽ with the blood of the Saincts and Martyres of IESVS. And yet furder: How the vials of Gods wrathfull iudgments should by his faithfull messengers & witnesses be powred forth vpon the earth, vpon the sea, vpon the riuers and fountaines of waters, vpon the Sunne, vpon the throne of the Beast, vpon the greate riuer *Euphrates*, and into the aire with the peculiar & fearfull plagues denounsed & to be executed herevpon. As also how the greate *Babilon* should be discouered, forsaken, pleaded against, condempned, consumed, fire cast vpon her & all her wares, the greate milstone vpon her & al her childrẽ & inhabitantes to presse her downe to hell. To conclude: How *Christ* himself & his holye armie mounted vpon the white horse of his word, should warre against the Beast, and

Math. 24. *Mar.* 13. *Psa.* 74. *Dan.* 7. 9. & 11 *Cap.* 2 *Thes.* 2. 2 *Tim.* 3. *Reuel.* 6. *Reuel.* 8. *Reuel.* 9. *Reuel.* 13. *Reuel.* 17. *Reuel.* 16. *Reuel.* 18. *Reuel.* 19.

againſt the Kinges & nations that were gathered togither by the falſe Prophet into battell againſt *Chriſt* & his armie, how he ſhould ſmite the heathē with the ſharpe ſword that iſſueth out of his mouth, rule them with a rod of yron, and tread thē in the wine-preſſe of his fierce wrath: how he ſhould giue the fleſh of all this people with their Kinges, Capitanes and mightie men as a praye to the fowles the vncleane ſpirites: and how he ſhould take the Beaſt, and with him the falſe Prophet that wrought ſignes before him, wherein he deceiued them that receiued the Beaſtes marck and worſhipped his Image, and caſt theſe both aliue into that lake of fire burning in brimſtone. Who now (if not ſuch to
Reuel. 22.14 whome the ſcriptures are hidden, and this Booke ſealed) could in this generall falling away from the goſpel, this generall departure of the true eſtabliſhed Churches out of the inhabited, this vniuerſall corruption & confuſion of all eſtates, degrees, perſons, callings, actions, both in the Church & commune welth, in this eſtate, in this defection, ſeeke for or pleade for a true viſible eſtabliſhed Church, the true miniſterie of the goſpel, true worſhip, miniſtration, ſacraments, gouernment, order? Or who (that were not droncke and had all their ſenſes bound & intoxicate with the whores cuppe) could affirme this cōfuſe *Babel*, theſe
Reuel. 18. cages of vncleane birdes, theſe priſons of foule & hatefull ſpirits, to be the Spouſe of *Chriſt*, the cōgregatiōs of the Sainctes, the true eſtabliſhed and rightly ordered Churches of *Chriſt*? Is it likely that theſe men haue as yet read the whores miſterie written in her forehead, or as yet know what belongeth to the true eſtabliſhed Church, worſhip, adminiſtration, ſacraments, ordinances, gouernment of *Chriſt*? though they haue in his Teſtament which is dayly read amongeſt them, an exact & abſolute patterne of al theſe things before their eies: And haue not in their Churches anie one thing in their practiſe and proceedings, not one pinne, naile, or hooke according to the true patterne: Yea, though they heare the trompets of the Lord blowen againſt them, though they ſee the viallz of the Lords wrath powred vpon them, and all their doings, yet ſtop they their eares & wincke with their eies, leſt they ſhould ſee with their eies, and heare with their eares and vnderſtand with their heartes, and be conuerted & healed: And therfore are ſo farr from finReuel. 16.2. ding place to repentance, that they opē their mouthes into blaſphemie and railings; eſpecially theſe men that haue the marcke of the Beaſte, vpon whome that euill & malignant ſore is fallen, as you dayly ſee and heare in their bookes & pulpets. And how well theſe gouernours, mariners, merchantmen, and all that trafique on this ſea can endure the borning of theſe their pleaſant gainefull wares, how they waile, howle, and crye out when this heauenly fire is caſt out into their ſhippes: Let the behauiour of theſe Biſhopps their hierarchie and Prieſtes towards the ſeruants of God, that ſpeak againſt their Antichriſtiā proceadings, ſhew, and how they beſtir them to quench the burning of the harlot, ſmiting & rending *Chriſts* poore witneſſes with tongue, tooth, and naile,
Reuel. 12.13 caſting out of their mouthes a flood of raylings, reproches, ſclanders,

A most impious & iniurious ſclander of ȳ church of England.

crimi-

crimnations against the of poysoned bitters waters, corrupt doctrines, blasphemous opinions, vnsufferable peruerting & abusing the scriptures to hide tollerat or defend the antichristian forgeries, abhominations, disorder & enormities of their Church & ministrie, that are discouered & condempned by the word of God in the mouthes of vs his simple witnesses.

Of this sort (amongst manie other such like) are two bookes notoriously infamous, lately published by one *George Giffard* a Priest of their ordets, against certeine christians, whome he calleth *Brownists, Donatists*. In the one of these Bookes he laboureth to defend & cleare the parish assemblies of the Church of England, of such heinous crimes as the said christians obiect against them, and forsake them for, witnessing & suffring in bandes & persecution against the same vnder the handes of those popish Prelats & Romish Priestes. In the other Booke he indeuoreth to recouer the blame he iustly suffred in the first for reproching, sclandering, blaspheming, accusing these faithfull and innocent christians, applijng himself to proue them *Donatists* by comparing together them from poinct to poinct. Both which Bookes are here answered, and now at length published to the pervsing & iudgment of al men. Where they shal see how well he hath delyuered and acquitted their Church, in the first: As also how iustly he hath proued his charges, accusations, and blasphemies in the first & second. *The 4 sayned causes of the Schisme.*

The lower principall transgressions wherwith we charge, and for which we forsake these parish assemblies: Namely, the prophanenes, wickednes, confusion of the people which are here receiued, reteined & nourished as members. 1. The vnlawfullnes of their whole ministrie which is imposed vpon them, reteined & mainteined by them. 2. The superstition & idolatrie of their publique worship in that deuised Leitourgie which is imposed vpon them. 3. And the forgerie of their antichristian eccleſiasticall gouernment, to which al their Churches stand subiect, 4. are such and so apparant, as not only proue these parish assemblies not to be true established Churches of *Christ*: But if it were admitted (which can neuer be proued) that they somtimes had bene true established Churches; yet these transgressions obstinatly stood in and defended, are sufficient causes of our seperation from them in this degenerate estate. For where such prophane cõfuse multitudes without anie exception, seperatiõ, or choice, were all of them immediatly from publique idolatrie at one instant receiued, or rather compelled to be members of this Church in some Parish or other, where they inhabited, without anie due calling to the faith by the preaching of the gospel going before, or orderly ioyning togither in the faith, there being no voluntarie or perticular confession of their owne faith and duties made or required of anie; and last of all, no holy walking in the faith found amongst them. Who can say that these Churches, consisting of this people, were euer rightly gathered or built according to the rules of *Christs* Testament? Or who can say that this people in this estate are

the communion of Saincts? Or who (without ſacrilege) in this eſtate can adminiſter the holy things of God vnto, or in the ſame communicate with this people? Likewiſe, where theſe pariſhes haue a falſe & antichriſtian miniſterie impoſed vpō them, who can ſay that they are the true eſtabliſhed Churches of *Chriſt*? to the building & miniſterie whereof *Chriſt* hath ordeined, inſtituted, and preſcribed a certaine miniſtrie vnto the worldes end: Or who (without ſacrilege) may ioyne vnto, or communicate with a falſe & antichriſtian miniſtrie? *Chriſt* alſo hath gyuen vnto his Church perpetuall and alſufficient rules in his holy word for the whole adminiſtratiō & gouernmēt of his eſtabliſhed churches, to which they are bound, wherby they ought to buyld, proceede and walke. Thoſe Churches then that receiue an other Leitourgie, an other foundation, other rules for their adminiſtration & gouernment, cannot be ſaid the right and true eſtabliſhed Churches of *Chriſt*. Neither may anie faithfull man ioyne vnto them in this adminiſtration & gouernment, without heynous impietie and denying the faith. The more perticular proofe alſwell of theſe Arguments as of theſe tranſgreſſions, inſue hereafter in this treatiſe. Theſe reaſons all men may ſee proue directly theſe Pariſh aſſemblies not to be the true eſtabliſhed Churches of *Chriſt* to which anie faithfull chriſtian may ioyne himſelf in this eſtate; eſpecially, when all reformation vnto the rules of *Chriſts* Teſtament is not only denied, but reſiſted, blaſphemed, perſecuted.

Vanity & ſtiffe.

How then are *M. Giffardes* eies bound and couered with the ſpirit of ſlumber, that ſtill dreameth of a true Church, miniſtrie, ſacraments, worſhip, gouernment in this eſtate; and will not be wakened by theſe reaſons, or anie thing that can be ſaid or aledged againſt their vngodly doings; though he can neither approue theſe his ſtrong cōceiued imaginations by the rules of Gods word, nor diſproue theſe euident charges in the fower principall tranſgreſſiōs by vs aledged againſt their pariſh aſſemblies. Which yet he indeuoreth to put away & ſhift off by ſhameles ſclanders & opē vntruthes; gyuing out: That we condempne a Church, for that wicked men come with the godly to the publique exerciſes of religion: For that there are ſome vngodly men of the church: For that there are ſome wantes in the calling of the Miniſters, and in the outward diſcipline: As alſo, ſome imperfections or corruptions in the worſhip, which are not fundamentall. The vntruth wherof, our verie Propoſitions (though we ſhould no furder anſwere) ſheweth to his face: Where we charge, and the word of God condempneth their aſſemblies, for that they conſiſt of prophane multitudes neuer orderly gathered vnto, or walking in the faith. There ſhall whileſt the Church conſiſteth of mortall men alwayes be wicked in the Church. But *Chriſt* hath his fanne in his hand to make cleane his barne flore: And hath gyuen power & commandement to his Church to caſt out the wicked from amongeſt them. We acknowledge that the Prince ought to compell al her ſubiects to the hearing Gods word in the publique exerciſes of the Church: yet cannot the Prince compell anie to be a mem-

be a member of the Church, or the Church to receiue anie without assurance by the publique profession of their owne faith, or to retaine anie longer, then they continue & walke orderly in the faith. Againe, we condempne not their assemblies for some faltes in the calling of the ministrie; but for hauing & reteining a false & antichristian ministrie imposed vpon them: Such we here proue their whole ministrie to be in *Office, Entrance, & Administration.* In like maner, we forsake not their assemblies for some faltes in their gouernment or *Discipline*; but for standing subiect to a popish and antichristian gouernment. And such we here proue theirs to be in the officers, Courtes, proceadings. Neither refreigne we their worship for some light imperfections (as he saith) but becausse their worship is superstitious, deuised by men, idolatrous, according to that patched popish portesse their seruice booke; according vnto which their sacraments and whole administration is performed, & not by the rules of *Christs* Testament. Such we here proue their booke, worship and ministration to be?

We also before set downe vnto him sondry popish, idolatrous, & blasphemous abuses in their worship & ministration: As their Idoll Lent, Ember & Eaue Fastes; their Idoll Feastes, popish & Iewish Easter, Pentecost, Christmasse &c; their Idoll Ladie dayes, Sainctes dayes, Innocentes dayes, Angells dayes, Soule dayes: Their false maner of administring their Sacramentes with such idolatrous & Popish ceremonies & trinckets, the Font, signe of the Crosse, Gossips &c: Their midwiues baptisme, Confirmatiō: Their houssling the sick with the other sacramēt: Their Iuish & Popish ceremonies, vestures &c: Their Purificatiō, Offertories, Crismes &c: Their marijng, burijng, limiting or coniuring the fieldes, made a parte of the publique worship, and of y^e^ Pastors office &c. These abhominatiōs M. *Giff.* will at no hād haue called popish, idolatrous or blasphemous: We impudently lye, & vnsufferably slander in so saijng. He therfore indeuoreth to pourge them of all popish & superstitious opinions & abuses, shewing how cleare the Church of England is of the same. Yet will not *M. Giff.* be thought to plead for or iustifie anie publique abuse of the Church, but only to plead against the *Brownists* that speake worse of these things then they are: For these are no fundamental errors, such as polute the worship, but only light imperfections &c. Well, we will refer the discussing of the nature of them how heinous they are, vnto their due place. Only here we would know of *M. Giff.* what foundation these things themselues haue in the word of God, and what warrant he can there shew for them. If he can iustifie them by the word of God, then verely our offences are no lesse then he hath said, that blame them to be idolatrous, popish, blasphemous. But if these trumperies haue no foundation or commandemēt in Gods word, but are the deuises of men; then we would know whither god requireth or accepteth such worship at their hādes? And whither, being made the publique worship of God and administration of their Church, they be not idolatrie? And then how they may offer, or

the faithfull be constrayned to such idolatrie, to such worship, as God neither requireth non accepteth. And with what conscience he can, or how he dare stand a minister of that Leitourgie and worship, which the cannot approue by the word of God, and which he would not be thought to allowe of, the abuses therof being so manifest & odious in his owne eies. Especially now with what conscience he can thus blaspheme & condempne vs for refreining that worship which he cannot approue, and doth not alowe: Or how he can so earnestly inueigh against those most forward and zealous hearers, who though they will heare their sermons, yet withdraw from the booke seruice, for the errors and cuills they see therin. This *M. Giff.* in the Epistle to his second booke, saith, is a more grieuous sinne then they suppose. In deed, if the poore soules knew what they did or ought to doo in refreining the publique false worship of the Church, they would and could haue no spirituall communion with those ministers or people that still exercise and will not be withdrawen from the same false worship, which they condempne & forsake; nor yet would or might they heare their learned sermons that are ioyned & conformed to the same idolatries and abuses. But to the matter; vntill *M. Giff.* can proue by the word of God this publique worship and administration according to their seruice booke in those poinctes wherin we blame them, there is no cause he should exercise it himself, allure others thervnto, or condempne vs for refreigning the same as we are commanded of God in as manie places as true worship is inioyned, and false worship forbidden. In all this then he but bewraieth his owne shame & hipocrisie in condempning & blaspheming vs for doing the will of God, in aluring others to false worship & idolatrie; and in doing that himself for filthie lucre & feare of the world, which he for shame of the world dare not alow, neither can iustifie. Yea, & whatsoeuer he colourably pretendeth & aledgeth in his second Booke to couer & excuse the shame & infamie of his former; yet is he become an earnest pleader for all the corruptions and abuses of his Church, not granting vnto vs anie one of the abuses we reproue to be vnlawfull & vngodly, lest we should thervpon vrge him to haue y. same left & refreined (though not publiquely put downe & reformed as he accuseth) by the faithfull: and so they should be condempned for the practise, and we iustified for the refreining these things. Therfore he is driuen to plead for, mitigat, excuse, to tollerate with his vttermost shifts & cauills all these abhominatiõs whatsoeuer. Which yet are so heinous and of so high a nature, as no pretexts of the Princes or churches power, of ceremonies of things indifferent, no distinctions of substance & forme, of fundamental and not fundamental errors & corruptions &c: can hide, but they are found heinous transgressions of the law of God, detestable abuses of the worship of God. And he in practising and pleading for them is found but as the Dogge returned to his owne vomit; as y. false Prophet that teacheth y. Prince to set a scandall before the people, and that seduceth the people to eate their Idolothites.

Yea,

Yea, he is yet further driuen, openly to iustifie the ministrie and regi-
ment of these Arch & Lord Bishops and their hierarchie to be of *Christ*,
against which he erewhile also amongest the rest of that faction was an earnest sutor to the Parliamẽt to haue them vtterly remoued out of the Church and abolished, their Offices, Ministrie, Courtes, Gouernment, which could not be done without most heinous impietie, open barbarirtie & violence to the Church and vnto *Christ* himself, if they had been of *Christ*, as he now pretendeth. Againe if they were not of *Christ* but of Antichrist (as they all of that sect then vpon certeine knowledge and assurance affirmed) how, and with what conscience could the *Reformists* themselues submit vnto their decrees, power & gouernment, receiue their ministrie of them, exercise their ministrie vnder them, sweare & performe their canonical obedience vnto them? Let *M. Giff.* with all his cõning reconcile this in truth & good conscience; how soeuer he hath reconciled himself to that apostatical throne, from which he was reuolted: And in testimonie of his vnfeigned fidelitie and in hope of some promotion, hath written these blasphemous bookes in (his gracious) Lords defence, against the *Brownists*; yea and rebuked in the Epistle to his second Booke al such as speake against the Bishopps &c. which yet shall neuer be able to hide or excuse his open cõtrarietie, perfidie, apostasie, yea that which yet is more fearefull, his open restreint, blasphemie, and despight of that truth which he sometimes gladly acknowledged & professed. Vnto all which he is driuen, by opposing himself against these *Brownists* in the defence of their worship, Leitourgie & ministrie, which al should fal to the ground with their Lords the Bishops throne. For if they fall out to be antichristian & no true ministers according to the rules of *Christs* Testament, the must that ministrie which is made by them, standeth subiect vnto them &c: needs be antichristiã also: Then haue they & their ministrie not to intermedle with the gouernment & administratiõ of *Christs* church; much lesse to make them lawes a Leitourgie & worship.

Neither staieth *M. Giff.* himself here in the defence of this present worship, Leitourgie, Hierarchie, Courtes & their proceedings, ministrie and their administration, but yet is driuen for the defence of all these, to iustifie the Church of *Rome* (euen in their greatest & deepest apostasie) to be the true visible established Church of *Christ*, to haue the true seale of the Couenant &c. And in deed this it standeth him vpon to proue, seing their whole ministrie were immediatly derined & receiued from their mother of *Rome*, as also their whole gouernment, Courtes &c: and no smal parte of their worship & ministration togither with the whole people, Parishes & Synagogs as they now stand. He wanteth not learned proues to bring this abought: As that the *Apostasie* should arise, and Antichrist sit in the Church of God. Yea he proueth both the Church of *Rome* & of *England* at once by the schisme of *Israell*, the apostasie of *Iuda* &c: which yet in those estates were pronounced Churches by the Prophetts. He proueth them within the Couenant by the second Commande-

Letsonall, against M. G.

mandement, where the promiſe is made to the thouſand generation. As alſo by the greateſt corruptions and faltes that he can anie where reade, of the primatiue Churches. Theſe miſerable reaſons & examples are the maine pillers & ground-worckes of al their buildings, and his writings; which being pulled downe, their whole frame falleth to the ground at once, and is irreparable. For this I refer the Reader to their due place in the ſecond *Tranſgreſſion*, where they are largely refuted & anſwered.

An other pitifull reaſon he bringeth in his Proeme to the Reader, of an humane bodie cõſiſting of maimed or deformed members: Which yet ſo long as life remaineth in it, is ſaid an humane bodie. So the Church, though it cõſiſt of mained & deformed members, yet whileſt it hath the life, viz. true faith in CHRIST in it, yt is to be held a true Church. I will not here ſtand to ſhew how vntowardly he hath drawẽ this compariſon beyond the Apoſtles ſcope & proportion *Rom.12.* Nor yet how manie errors & inconveniences would inſue of ſuch racking of Allegories. Only to his reaſon we anſwere; that if in his firſt Propoſition he meane by deformed members, ſuch as haue not their right & true ſhape yt God hath appoincted to humane members, but a ſtrange & diuerſe forme; as the feet of a Beare, the mouth & teeth of a Lion, though it haue the face of a man, the haire of a woman &c: then hold we it not a naturall, but a monſtrous bodie. So we ſay, that to the heauenly body of *Chriſt* may no monſtrous deformed ſtrange members be ioyned, but only ſuch members vnto the publique miniſtrie as are deſcribed *Rom.12.* Neither may that heauenly edifice be built of any other thẽ lyuing, holy, precious ſtones *1 Pet.2.* or be built in anie other forme, then that *Chriſt* hath preſcribed, and the maiſter builders left vnto vs in his Teſtament *1 Cor.3.* They that miſbuild the Temple of God, deſtroy yt: And they that deſtroy the Temple of God, them ſhall God deſtroy. Now then to his inference or inſtance. We denie this body of their Church to conſiſt of theſe true members ſpoken of *Rom.12.* Neither of thoſe liuing precious ſtones *1 Peter.2.* Neither to be built according to the true Apoſtolike patterne *1 Cor.3.* But to conſiſt of thoſe monſtrous members *Reuel.9. & Reuel 13.* and of thoſe prophane multitudes *Reuel.17. 18.* Remayning in confuſion & diſorder *Reuel.18.2.* And therfore not to be held the heauenly body of *Chriſt*, but that monſtrous body of that Beaſt: Not that holy Spouſe of *Chriſt*, but that adulterous harlot: Not that compact Citie, that heauenly *Ieruſalem*, but that confuſe *Babilõ*, Furder, to that faith & life of the Church he ſpeaketh of; we confeſſe indeed, to the ſtopping of his ſclanderous mouth that ſo vntruly chargeth vs, that no ſinne or ſinnes in anie Church or Chriſtian can diſannull the Couenant, where this true faith is found. But this we ſay, that true faith may not be ſeuered from true repentance, euen of all things they ſee to be contrary to Gods word. True faith may neuer be ſeuered from true obedience of whatſoeuer is ſhewed to be the will of God in his word: Faith without workes is dead. Now then to the faith of the

Reuel.13. *Reuel.9.* *Reuel.17.*

Gale & bitterneſs.

Rom.2. *Iam.2.*

Church

Church of England, we finde yt without workes, we find yt without repentance. In their worckes (as the Apoſtle ſaith) they denye God, Tit.1.16.
howſoeuer in words they confeſſe him; in their deeds they are abho- 2 Tim.3.5.
minable & vnperſwaded to euerie good worke; howſoeuer they make a ſhew of godlynes, they denye the power therof. Yea ſo far are they
from ſuffring their workes to burne, being ſhewed and reproued vnto 1 Cor.3.
them by the word of God, as they ſmite, perſecute and blaſpheme with all hoſtilitie and reproch thoſe that but ſhew and reproue their ſinnes. How then ſhould they be thought to haue this true faith, this true life in them? But the faith of their Church remaineth to be furder examined & diſcuſſed in this Booke, whither I refer for furder triall.

And now if this verbal faith & confeſſion of iuſtification by CHRIST, only make a Church & a Chriſtian (though they erre & tranſgreſſe in manie, yea in anie other thing) as the life doth make a man &c, how maywe, that profeſſe this faith & make this confeſſion, be by M. *Giffard* accuſed, pronounced, cõdemned, divulged as damnable *Heretikes, Brownists, Stoiſmaticks &c?* Shall this faith giue life vnto them, and not vnto vs? Or will he ſlay them that *Chriſt* gyueth life vnto? And that before anie due conviction of anie one error or tranſgreſſion deſeruing theſe hard cenſures & ſentences. May he not euill accuſe vs of raſh, furious, diſorderly dealing, that thus vncharitably accuſeth, condempneth, ſmiteth, before anie triall? Yea, that thus preſumptuouſly runneth before, and foreſtalleth the iudgment of their owne Church, pronouncing & divulging vs damnable heretikes & ſchiſmatickes, before their Church had detected, convicted & reiected vs for anie one error. As to the hereſies he accuſeth vs of, *Namely*, to hould an *Anabaptiſticall* perfectiõ in this life & immunitie frõ ſinne & from the ſuperior powers y^t God hath ſet ouer vs. When he ſhall be able to ſhew by anie one ſentence in our writings, or but neceſſarily to infer from the ſame, that we hould theſe hereſies: Let vs then be held ſuch, and M. *Giffard* no accuſer and ſclanderer. But if the contrarie appeare in all our writings and doings, then is it euident that he hath moſt maliciouſlie ſclandered vs, to bring vs in hatred with our ſouereigne *Queene* & the whole Land. We may euill be accuſed to hould the error of perfectiõ, for blaming their Church for ſuch heynous tranſgreſſions. Or of Anabaptiſticall freedõ, for not being ſubiect to their antichriſtian yoake. Or for vſing the 4 & 5 *chap.* of the Epiſtle to the *Galat.* againſt their burdenous and vngodly traditions. Theſe cauſes & ſcriptures wil not beare vp M. G. his malicious ſuſpicions & chardges. Neither if we held theſe deteſtable hereſies, could our ſinns or errors either excuſe or leſſen theſe trãſgreſſions of theirs. It is a bad foundation to build his credit vpon the ruines of other mens; eſpecially by ſuch detraction & ſclander.

The Schiſme he chargeth vs with, hath as litle ground or colour of truth. We willed him long ſince to proue theſe Pariſh Aſſemblies in this eſtate true & eſtabliſhed Churches, and then we would ſhew him how free we are of ſchiſme. We depart not from anie part of the truth,

or from anie that will walke holily & orderly in the ſame. The cauſes of our ſeperation from theſe Pariſh aſſemblies we haue ſhewed to be ſuch as proue them no true eſtabliſhed Churches of *Chriſt*, or ſuch where the faithfull may abide with anie promiſe or comfort. In ſeperating from them then we haue not rent our ſelues from the Church or body of *Chriſt*, but rather ſeperated the Church from them: And obeyed the commandement of God that calleth vs out from emongſt them. Againe whileſt M. GIFF. ſtandeth ſo much vpon the name of a Church, and giueth the ſame to the Romiſh Synag. in their deepeſt apoſtaſie, how will he eſcape himſelfe, or cleare the Church of England from the blot of Schiſme, for ſeperating and withdrawing from the Church of *Rome*? Anie excuſe that he can make or deuiſe, wil cleare vs al wel as theſelues. Let him looke therfore to y^e^ meaſure he meateth, leſt it be meaſured vnto him againe with the ſame, not ōly in this matter of Schiſme, but euen in that eſpecial poinct of *Donatiſme*, which he of a ſinguler iudgment aboue all others of this time hath eſpied out, and taken no ſmall paines to compare and liken vs vnto them from poinct to poinct. Forgetting in this heate of zeale and acuminat pregnacie of his, how the *Papiſtes* haue cōtinually barred them with the ſame ordinance, with much greater aduantage then he hath vs: In aſmuch as he confeſſeth the Church of *Rome* the true eſtabliſhed Church of *Chriſt*, with the true miniſtri and true ſeale of the Couenant &c: And in that they ſtill reteine the ſame miniſtrie, Gouernment, Courtes, Officers, Canons, Orders, Pariſhes People, Synagogs &c, that the *Papiſtes* vſed & left in this Land, as the *Donatiſts* did. Wheras we on the contrarie do not ſeperate for the ſame cauſes, neither doo iuſtifie or reteine the ſame miniſttie, worſhip, Leitourgie, Officers, Ordinances, Gouernment, Pariſhes, Synagogs, that they vſe &c, as the *Donatiſts* did. Neither do we hold ſuch errors concerning the Magiſtrates or miniſtrie &c, as the *Donatiſts* did, as is here more perticularly ſhewed in a peculiar treatiſe, whither I refer. Only here obſeruing, how the malicious man ſtill (by the iuſt iudgment of God) falleth into the ſame pitte, which he digged for the innocent.

For whileſt he would accuſe vs to derogate from the Princes authoritie, in not allowing her to make lawes for the Church: And greatly to blemiſh her fame & diminiſh her loue emongeſt her ſubiects, whileſt we denie theſe Pariſhes to be true eſtabliſhed Churches of *Chriſt*: He himſelf layeth vpō her al theſe popiſh trumperies, idolatrous reliques, antichriſtian enormities & abuſes of their church; and diſtaineth her name and honor therwith (for the reformation wherof, this hipocrit ſomtimes ſtood a zealous ſutor to the Parliamēt:) Yea, he now maketh his Prince an oppoſite aduerſarie vnto *Chriſt*, one that will not be admoniſhed, or be obedient to Gods word. If theſe abuſes he then complained of were iuſt or tollerable, how could he ſue to haue them aboliſhed; and that by a poſitiue lawe? If they be contrarie to the word of God, how then can he now obey them, or blame vs for refuſing to

obey them? The Lord deliuer our Souereign Lord from such Syco-
phants, such impostors as these false Prophets are, that are faithful nei-
ther to God nor her, but most dangerously seduce & highly abuse her
gracious disposition, which hath euer bene inclinable to anie truth of
God that hath bene sincerely shewed vnto her. It is no shame, neither
anie new thing, but a most high honor and praise for godly Princes to
redresse things that are amisse, when they are shewed by Gods word:
Neither it is anie iniurie to the Prince, whe the faithful witnesse against
and refreigne anie thing that is contrarie to Gods word: Or dishonor
to the Prince to amend the same, how long soeuer the abuse hath con-
tinued as this Accuser and Flatterer suggesteth. The rest of whose cri-
minations & accusations against vs, our indeuours and proceadings, I
defert to answere vntill we come to the Articles. Yet now, that the
groundworke and true causes of all his bitter invectiues and grieuous
charges against vs may appeare to all men; we haue here set downe in
print the originall and whole former passage betwixt vs and him con-
cerning these poinctes in cõtrouersie: That the Reader may the better
discerne and iudge of these our present writings: And also see what
cause ther was giuen him thus to accuse, reproch, and blaspheme vs as
hereticks, Schismatickes, disobedient and iniurious to Princes, *Ana-
baptists, Donatists, Brownists*, with infinite vile and reprochfull obiectiues,
wherwith his treasurie is stored. If in those writings appeare no such
matter, thẽ we protest, that (to our knowledg) we neuer gaue him cause
thus to accuse and blaspheme vs, he being a man altogither vnknowẽ
by person vnto vs, and neuer so much as seene, spoken vnto, or medled
with by vs the writers of these things, otherwise, then by those writings
here insuing; whervnto also we were prouoked by himself, who would
needs take vpon him this quarrell. Which how christianly and sober-
ly he hath handled and performed, let him of his owne mouth be iud-
ged, euen by euerie sentence of his Bookes, which are referred with
most grieuous and inaudible raylings; not so much as speaking of
vs in anie place therof without some hard, cruell, and dispightfull
words and bitter reuilings and cursings. All which in our innocencie,
as the sparow and swallow by flying, we shal escape: And hauing ther-
by discouered his spirit, easely passe ouer without regarding or answe-
ring the same: Turning also from his person as much as may be, as
from a most vnreasonable and vnhonest man, with whome we would
be loath to haue furder to doo: Fixing our eies wholye vpon the mat-
ter set before vs: Indeuoring to make proofe and euident demonstra-
tion of these chardges, for which we forsake their assemblies, and haue
all this time suffred vnder their tyrannous handes: As also, to cleare
our profession and proceadings herein of such calumniations and re-
proches, as this our malignant aduersarie defameth them with. And
this in all breuitie, truth, and good conscience, as so variable and infi-
nite a matter wil permit. Wherin if in anie poinct we deale obscurely
& insufficiently (for as the man is such is his strength) we desire that the

truth may not ſuffer preiudice therby: But that the learned and wiſe Reader wil rather confirme & repaire our weake or loſe reaſons: yea, by our inſufficiencie be prouoked euen in zeale & loue of the truth to handle it more exactly: Wherin we ſhall gladly gyue place, and much reioyce. But if in anie thing we be found to depart from the truth, we deſire to be louingly reduced, yet condingly reproued and cenſured, vowing (through Gods grace) neuer to reſiſt anie truth that ſhal at any time be ſhewed vs, neither to refuſe to be reformed. The leſſe faltes, as the errors in the writing or print, we ſhall deſire the Reader charitably to conſtrue & correct. And if ther be found or rather abound anie imperfect or redundant ſentences, let thoſe be imputed chiefly to the want of better ſkill in the writers, and partly to their decayed memories, to the inconveniencie of the place, the continual toilings & turmoiles, ſearches & riflings, and no peace or meanes giuen vs either to write, or reuiſe that we had written. To conclude, we beſeach and admoniſh the Reader, not to be withdrawen from the truth by anie foreconceived opinion either of our tenuitie of giftes and baſe eſtate, or of the excellencie and multitude of our aduerſaries, for that were dangerous to themſelues: But rather diligently to ponder their owne wayes & the iſſues therof, and where they finde themſelues to erre, ſpeedely to retorne to the truth without cunctation or excuſe; that ſo they may finde peace and aſſurance to their owne ſoules. Which grace we euen wiſh to our greateſt enimies, and ſhall not ceaſe to pray, that God may thus bleſſe our indeuoures.

A BRIEF SVMME OF the cauſes of our ſeperation, and of our purpoſes in practiſe, withſtood by G. G. defended by H. B. as followeth.

WE ſeeke aboue all thinges the peace and protection of the moſt high, and the kingdome of CHRIST IESVS our Lord. 2 WE ſeeke and fully purpoſe to worſhip God aright, according as he hath commaded in his moſt holy word. 3 WE ſeeke the fellowſhip of his faithfull & obedient ſeruants, and together with them to enter Couenant with the Lord, and by the direction of his holy Spirit, to proceed to a godly, free, and right choiſe of Miniſters and other Officers by him ordeyned to the ſeruice of his Church. 4 WE ſeeke to eſtabliſh and obey the ordinances & lawes of our Sauiour *christ* left by his laſt will & Teſtament to the gouerning & guyding of his Church, without altering, changing, innouating, wreſting, or leauing out anie of them that the Lord ſhall gyue vs light of. 5 WE purpoſe (by the aſſiſtance of the holy Ghoſt) in this faith & order to leade our lyues, and for this faith & order to leaue our lyues, if ſuch be the good will of our heauenly Father, to whom be honor & glorye Amen.

6 AND now that our forſaking & vtter abandoning of theſe diſordered aſſemblies as they generally ſtand in England, may not ſeeme ſtrange nor offenſiue to anie man that will iudge or be iudged by the word of God, we alledge & affirme them heinouſly guiltie in theſe 4 principall Tranſgreſſions.

1 *THEY worſhip the true God after a falſe maner, their worſhip being made of the invention of man, euen of that man of ſinne, erronious & impoſed vpon them.*

2 *FOR that the prophane vngodly multitudes, without exception of anie one perſon, are with them receiued into, and reteined in the bozome of the Church.*

3 *FOR that they haue a falſe & Antichriſtian Miniſterie impoſed vpon them, reteined with them, and maintained by them.*

4 *FOR that theſe Churches are ruled by, and remaine in ſubiection vnto an Antichriſtian and vngodly gouernment, cleane contrarie to the inſtitutiõ of our Sauiour CHRIST.*

VVhen theſe things ſtand thus, let him that readeth conſider.

G.G. to the firſt Article.

THe firſt Article is that which all Chriſtians doo ſeek in deed; but the kingdome of CHRIST, or the kingdome of God (as CHRIST ſaith) is within men: Yt conſiſteth in righteouſnes & peace & ioye in the holy Ghoſt. For the preſeruation of this, CHRIST hath ordeined a Church gouernmẽt. They ſinne againſt God which do not couet, and according to their calling labour to haue ſo great a help. But to tranſport the name of *Chriſts* kingdome which is ſpirituall, which is in the heart, vnto this which is but a part, and as though the kingdome of God could not be in anie vnleſſe they haue this (ſo they do not wilfully deſpiſe yt) I ſay is falſe, and the contrarie to be proued by the Scriptures.

M. B. his replie.

OVR Article being by you confeſſed to be the bounden dutie of al true Chriſtians, we ſee not with what equitie you can in this maner cauil at our wordes, or with what conſcience you can miſconſtrue and conſtreine them as you doo; ſeeking therby to retract by ſleight, what you cannot gainſay in truth. And taking occaſion to contend about wordes: Namely [the kingdome of CHRIST] You make yt only inward, and vſe CHRIST as one of the Phiſitians planitarie ſignes, aſſigning to him in hipocriſie your heart & ſoule to rule, whilſt in ye meane time you yeild your bodies and whole aſſemblies to the obedience and rule of Antichriſt; making no cõſcience to obey his lawes openly, and to tranſgreſſe *Chriſts*; thinking belyke *Chriſts* kingdome ſo inward and ſpirituall, as that he requireth no bodily or outward obedience; or, becauſe yt conſiſteth of righteouſnes, and peace, and ioye of the holy Ghoſt, that ther may be peace without righteouſnes, or ioye without peace, or inward righteouſnes where is ſuch outward diſobedience and wilfull tranſgreſſion. But al this is couered and cured at once [if ſo be you couet & labour in your calling to haue CHRISTS outward gouernment, &c.] To diſcuſſe here how far euerie Chriſtians dutie & calling extendeth herein, vvere to diſmiſſe all your anſwers at once, and to pluck away the mantle of ſhame wherwith you couer your nakednes,

No peace for the vvicked. They haue no vvay to excuſe themſelues, but to accuſe the eſtate, vvhich notvvithſtanding one they obey in that vvhich they condemne.

your

your negligence, and all your abhominations. In this place therfore we will only aſk you theſe 2 queſtions. Firſt, whither anie which haue their calling of Antichriſt, or be his marked Miniſters, or waged ſeruants, can truly and vprightly couet & labour for the ſincere gouernment of CHRIST, which is his whipp wherwith he ſkourgeth out all thieues, intruders and idle-bellies out of his houſe. The next queſtion is: Whither to remaine wittingly and ſeruilely in the bondage and yoake of Antichriſt 19 yeares, be to ſeek & labour for the gouernment of *Chriſt* faithfully in your callings, or to vphold and vnderſhore the kingdome of Antichriſt rather?

A kingdome is not deuided againſt yᵗ ſelf.

Her Maᵗⁱᵉˢ gouernmᵗ, & yours of Antichriſt.

But to tranſport the name of *chriſts* kingdome which is chiefly ſpirituall and in the heart, vnto that which is but a part &c.

How diuerſlie the kingdome of God is read in the Scriptures, we will not contend with you (although it were not hard to ſhew either your ignorance or forgetfulnes herein) Only this we ſay; our words can carie no ſuch conſtruction, muchleſſe ſuch an erronious opinion, as you (abounding in your owne ſenſe) haue not only collect, but confuted. In the firſt our words being, That we ſeeke the kingdome of *Chriſt Ieſus* our Lord, cannot be thus reſtreined to *chriſts* outward orders and gouernment in his Church; eſpecially, if you had pondered that which followed, where in the 4 Article (after your diuiſion) we haue expreſſed this point in perticular. Neither (if we ſhould admit you yᵉ interpretation) could you collect from thence [that the kingdome of God could not be in anie, vnleſſe they haue this] But as we vſually reade in the olde and new Teſtament *chriſts* kingdome to be taken for his true viſible Church here in earth; ſo we acknowledg his vniuerſall Church & kingdome to extend to all ſuch as by a true faith apprehend & confeſſe *chriſt*, howſoeuer they be ſcattered, or wherſoeuer diſperſed vpon the face of the earth: Yet both with this *ſaluo*, without true faith & obedience can be no true Church, no true Chriſtian.

THE 2 Article ought all men that will pleaſe God to approue. *G. G. to the 2 Article.*

THIS Article you ſay [ought al that will pleaſe God to approue] How then ſeek you to pleaſe God, vvhich continue in Idolatrie & are a Miniſter therof, vvhich prophecie in *Baal* & plead for *Baal*? Or how approue you yt, when you condempne vs of ſchiſme and hereſie becauſe we forſake your falſe & antichriſtiã worſhip, and ſeek to worſhip *chriſt* according to his word? *M. B. his replie.*

THE 3 Article if it be taken in this ſenſe, that yee dare ſet vp a ſocietie ſeperated from all others vvithin this land vvhich make publique *G. G. to the 3 Article.*

publiquè profeſſion; then I ſee not, when you haue gon by your ſelues & ſet vp your Officers, how you will cleare your ſelues from *Donatiſme*. If theirs were a damnable fact which God did accurſe, then take heed to yours; for if it can be ſhewed that their hereſies are not holden, I will chang my minde.

H. B. his replie. THe words of our Article being [That we ſeek the fellowſhip and communion of *Chriſts* faithfull & obedient ſeruants] cleare vs of all ſchiſme & hereſie: So that if you would convince vs of theſe crimes, it had bene expedient you had firſt proued your aſſemblies, as they generally ſtand, by the euidence of Gods word, to be true churches of *Chriſt*, rightly entred & keeping couenant with the Lord, continuing in the order and obedience of his word &c, and that we prepoſterouſly haue departed from you, and vncharitably haue forſaken your fellowſhip. But as ſoone as you ſhal ſhew vs ſuch a church emõg you, by the grace of God we wil ſhew you how free we are of ſchiſme: As likewiſe, when you ſhall lay open our errors vnto vs, how farr we wil be frõ hereſie. In the meane time we will not ceaſe to pray vnto God for you, that he will not lay theſe ſinnes vnto your charge, which in your ignorant zeale you commyt, but in mercy ſhew you the feareful eſtate you ſtãd in, and giue you an heart vnfeinedly to repent, & ſpeedely to turne vnto him.

C.C. to the 4. Art. THis 4 Article ought all men to practiſe ſo far forth as the limitts of their calling doo extend. But let it be ſhewed that euer priuat men did take vpon them to reforme when things were amiſſe in the Church; or that anie of the Prophetts did wil them to take the matter in hand; or ſhew your warrant that you be not priuat men.

H. B. his replie. THis Article you firſt alowe, and after reſtreyne to we wot not what limits of calling: But if you grant it the dutie of euerie true Chriſtian to ſeek to eſtabliſh & obey the ordinances & lawes of *Chriſt*, left in his Teſtament to the gouerning of his Church, without altering &c: it is as much as we indeuour or purpoſe. Otherwiſe we allowe not that, which the law of God condempneth, either intruſion without lawfull calling, either tranſgreſſion in calling, or preſumption aboue calling. Our purpoſe is not to medle with the reformation of the ſtate, otherwiſe then by our prayers vnto God, and refreining from al things that are cõtrarie to Gods lawe. Neither indeuour we to reforme your Babiloniſh deformities, or to repaire the ruines of *Hieries*, or dawbe the wall of Antichriſt with you. This traſh we know to be deuote to execratiõ by the Lords owne irreuocable ſentence; and therfore we leaue the reformation of them to the Lords viſitation in iudgment: holding it our dutie without al delay to obey the voice of God which calleth vs

Sodom & Babilon reformed by fire.

The beſt way to reforme o-

our

out of all places where he is not truly worshipped according to his word, where his lawes are wilfully broken & Antichrists lawes obeyed: And this to be the commandement of God in the law by his Prophets, *Christ* himself and his Apostles, is euerie where in the scripture manifest (without exception of person or restreint of calling) euen vnto euerie one that wilbe saued. In the rest (whatsoeuer you surmise of vs) we arrogat no swelling titles, we are as we professe to be, simple hearted Christians, which seek to worship and obey *Christ* as our only King, Priest, and Prophet: And to our Prince we are humble & obediēt subiects in all things which are not repugnant to Gods lawes.

there is yet to reforme our selues.

" in all things of ye same sort.

IF a man hath the truth, it is good to stand vnto yt to the death rather then denie yt; as our Church in the same estate it is in now, yeilded many blessed cōstant Martirs. But if a man hath not the truth, it is a great obstinacie to die for yt; as sondrie *Anabaptists* and other hereticks haue shewed. Euerie true Christian will rather die then denie the discipline which *Christ* hath left: But you must shew that God commandeth priuat men to set yt vp.

C. C. to the 5 Article.

THE word of God & your owne mouth hauing approued our desires in these Articles, we cannot be moued with Satans olde temptation, to doubt of the Lords vndoubted truth, or call his commandements into question, with [if it be true &c.] Neither can we be remoued by that olde popish reason which you bring, of certeine blessed Martires that died in this estate your Church is now in. This is not to approue the estate of your Church by *Christs* Testament: Which vntill you doo, though all the men in the world should die both in yt & for yt, yet could they not iustifie that God condempneth. But in deed the holy Martirs you speak of, neither died in yt, nor for yt. Not in yt, being by Gods great mercy depriued and discharged by their enimies: Not for yt, but for the truth of CHRIST they most constantly gaue their lyues. Neither can it be shewed where euer they resisted the truth, being shewed them; or denied to heare yt at ye most simple mās mouth; or euer yeilded to anie corruption or yoake that God gaue them sight of, contrarie to their owne cōsciences, as you doo in these dayes. Therfore so far are they from iustifying you in this your general apostasie, as that they being found faithfull in that litle in the twilight, shall rise in iudgmēt with this generation in this great light with al the giftes they boast of.

H. B. his replie.

Euerie true Christian (you say) will die rather then denie the discipline that *Christ* hath left. With what conscience then can you esteeme emong the wicked *Anabaptists* and condempned & dampned hereticks, that suffer in their obstinacie, vs, that cast off the yoak of Antichrist, & seek & suffer for the true worship & holy gouernmēt of *Christ*? Or how can

" a fowle supposing of the matter in question.

can you flatter your ſelues in the fearful eſtate you ſtand in, drawing ſo euen by long cuſtome in Antichriſts yoake, not only in deed and practiſe denijng the gouernment of CHRIST, but (to your vtmoſt indeuour) by contumelious reproches, vniuſt ſclanders, and open perſecution, ſeek to reſiſt and ſuppreſſe yt. But we muſt ſhew [that God commandeth priuat men to ſet yt vp]. Firſt God commandeth in his law euerie one to ſeek the place where he putteth his name: CHRIST in the Goſpel, to ſeek the kingdome of God, to take his yoake vpō them, &c. Againe, CHRIST hath left but one forme of gouernment in his laſt Will and Teſtament vnto his Church, which he hath ſealed with his blood; and therfore not left yt arbitrable at yᵉ pleaſures of Princes, or pollicies of tymes to be done or vndon, but made yt by a double right inuiolable, both by his word and his Teſtament; ſo that the Church of God cā neither be gouerned by anie other lawes or gouernment, neither ought yt to be without this; for God holdeth them all in the eſtate of enimies, which haue not his Sonne to reigne ouer them. Now then the faithfull are cōmanded to gather togither in CHRIST his name, with promiſe of direction & protection, and with authoritie not only to eſtabliſh his lawes & ordinances emongſt them, but faithfully to gouerne his Church therby. For the kingdome of God conſiſteth not in word but in power. Now this aſſemblie of the faithfull before they be planted & eſtabliſhed in this order, conſiſteth hitherto but of perticular priuat perſons, none as yet being called to office or function. Therfore we may well conclude, that God cōmandeth his faithfull ſeruants, being as yet priuat me, togither to build his church, according to the true patterne of *Chriſts* Teſtament (without altering, changing, innouating &c.) And for this we haue the example of the primatiue Churches for our patterns and warrant, which ſued not to Courtes & Parliaments, nor wayted vpon Princes pleaſures, when the ſtones were in a redines, but preſently hauing receiued yᵉ faith of *Chriſt*, receiued likewiſe the ordinances of *Chriſt*, and continued in the ſame. Againe, if they ſhould tarie Princes leiſures, where were the perſecution you ſpeake of? Princes neuer puniſh them that obey their heſtes. And thus becauſe you cānot endure the fierie triall of perſecution, you vtterly (by your perfidous tolleration) abrogate at once the croſſe of *Chriſt*. And (that you might enioy this worldly peace & fleſhly pleaſure for a ſeaſon) you care not to make *Chriſt* attend vpon Princes, and to be ſubiect to their lawes and gouernment. But (alas) it were fitter with a loude voice to call you out of *Babilon*, the thus to ſing you hebrue ſonges in *Babilon*.

So impeaching ye Princes ſupremacy, vnder pretence of Chriſts Will & Teſta.

Yet they haue not his Scepter of grace, they ſhall haue his yron mace.

A miſerable colloūd, to eſtabliſh their Anabaptiſticall proceedings withall.

G. C. to the 6 Article.

THIS Article mentioneth 4 principall Tranſgreſſions, wherin the aſſemblies in England are iudged and affirmed to be heinouſlie faultie, and wilfully obſtinate. *Elias* did ſee outward idolatrie practiſed, and did ſee none that did miſlike, and therfore complained of all; yt

was but an error. But wheras Gods word is imbraced, and multitudes abhorr idolatrie, and labour with sorowfull teares to be purged from their sinnes, it is intollerable pride & presumption of men to set themselues in Gods iudgment seate, and to condempne all of wilfulnes and obstinacie. Let it be shewed that anie (led by Gods Spirit) haue dealt in this sort, and especially in chardging them whom they condempne most fallsie, as shall appeare.

H.B. his replie.

HERE you verie vehemently chardge vs with intollerable pride, presumption, intrusion into Gods iudgment seate, to be voide of Gods Spirit, to chardge and condempne you most fallsie, as you say shall appeare. How iustly you chardge vs with these crimes, and dischardge your self and these assemblies of these present transgressions, vpon the scanne of your answere shall appeare. In the meane time the holy Ghost sheweth vs what spirit you are led by at the writing thereof; and hath foretold how vvell you shall endure and reforme at the manifestation of your sinnes, and at the powring out of the cuppe of the Lords indignation, where he saith: *They shall drinke, and be moued, and be madd, because of the sword that shall come vpon them.* And in another place; *And the fifth Angel powred forth his viall vpon the Throne of the Beast, and his kingdome waxed darke, and they gnawed their tongues for sorowe and blasphemed the God of heaven, for their paines and their sores, but repented them not of their workes.* It suffised you not to cauill and spurne against the manifest truth of our former Articles; but you must in this not only leaue out our words at your pleasure, but abuse them that remaine after your owne lust. Our Article speaketh of the assemblies as they generally stand in England: You retort our words to Gods secret election, which we acknowledg and daily see, and praise Gods name for it: Yet no multitudes, but a litle poore remnant, as the berries of a beaten Oliue tree, the grapes after the grape-gathering, one of a Citie, two of a Tribe in respect. And it is to be doubted, those multitudes you speake of will shrink when they come to his assaye whose furnace is in *Sion*, and fire in *Hierusalem*. But if it should be so as you say, the heauie wrath of God hageth ouer your heades, that haue a people so redie and fit for the kingdome of CHRIST, and suffer them to continue in this confusion, false worship, antichristian bondage, euen the snare of the Deuil; and not only not leade them out of it, but not suffer the that would to depart, and thus slay them that should not dye. Yea you smite the Philistia that seeketh to heale you, and are enimies to them that shew you your trāsgressiōs, iudging them voide of the spirit of God. But if you had but considered that Prophets zeale, as you remembred his error, you should haue found him zealous & feruent against *Baalls* Priests in Gods quarrell. It were long to recite the number of Gods faithfull seruāts which are euerie where cōmended in the scriptures for their zeale & diligēce herein;

herein: Or againe the Lords iudgments not onlie vpon perticular men, but whole Contries & nations for the contempt & neglect therof. So then, if it fall out that the lawe and word of God condempne you of these transgressions, what are we that we should iustifie you in your iniquities; nay rather proude, hawtie, and scornfull is his name that worketh in his arrogancie wrath &c.

To blazon your transgressions as they deserue, requireth rather a quire then a shead of paper: And (to say the truth) it is an yrksomnes vnto anie godly conscience, either to heare or recite them. Yet because ther is no cause so bad which shal not finde as bad a patrone, we will only examine your answeres, and briefflie shew their insufficiencie.

C. GIF. his answere to the first principall Transgression.

THE first fault is; That we worship the Lord after a false maner, because our worship is said to be made of the invention of man, yea of the man of sinne, erronious & imposed vpon vs. I answere, that our worship is the imbracing of the holy Bible; by the doctrine therof we seeke to believe in God, to call vpon him, and to doo all good workes. Manie Ministers ther be in England which haue not approued the booke of common praier further, then they are perswaded it is consonant to Gods word, nor vsed anie thing therin which they iudge corrupt. But you say all read prayer is idolatrie: But you must bring better stuffe to proue yt then your spirituall fantasies so directly ouerthrowne by the holy scriptures, howsoeuer they may be cauilled against with fond distinctions, as the hereticks haue done in other matters.

H. BAR. his replie.

THE first Transgression we chardge your assemblies with, is: That you worship God after a false maner, your worship being made of the invention of man, euen of the man of sinne, erronious, and imposed vppon you. You answere, your worship is the imbracing the holy Bible: Thus begging the question, you neither proue your worship by the Bible, nor answere one of these 4 apparant reasons which we bring in our Articles, whie yt is false & contrarie to the Bible. For the further manifestation of your worship in perticular, let that great Idoll, the booke of your comon prayer (which is so full of errors, blasphemies, and abhominations) be examined by the word of God. See if you can finde in the new Testament your Romish Fastes, your Ember dayes, Saincts Eaues, Lent, or your Idoll Feastes, your Alhallowes, Candlemasse, your seuerall Lady dayes, Saincts dayes, the dedicating of your Churches to Saincts, your Comminations, Rogations, Purifications, Tithes, Offrings, Mortuaries, your maner of visiting the sick & houseling them with the Sacrament, your Absolution, your blasphemous Diriges and funerall sermons ouer and for the dead, your corrupt maner

The Comon Booke a great Idoll;

ner

ner of administring the Sacraments, your Font, crossing in baptisme, your Baptising by women, Gossippings, the blasphemous Collects you vse in this Sacrament, your Bishoppings, with all your hereticall Collects in that Booke, which is a wearines to vs to repeate, though not in vse: This candle may not be lighted, lest the people looke into the abhominable ingredients which your their antichristian Ministers giue them, or rather sell them in the whore of Babilons Cupp to the destruction of their soules. But you know some Ministers in the land, which neither vse nor approue the Booke further, then they are perswaded in conscience it is consonant to Gods word. But you know none that vse not the Booke: You know neder a Minister in this land which reither is authorized by the state, or standeth in puplique place, which standeth not vnder this Idoll, or that hath throwne yt out by the power of the word, or withdrawne the people from yt with al their preaching these 29 yeares; but ioyne their Gospel to yt, minister to that people that vse yt, &c. Neither can the conningest of you make the best parte of yt other, then a piece of swynes flesh, an abhomination to the Lord. Neither can the perswalion of your coscience either iustifie your worship, cleare you, or satisfie others; especiallie when we see your consciences to tollerat and submit vnto the whole; to vse part in respect of your homage, and to refuse part for shame of the world. Hitherto appeareth no sclander in our Article, your worship being altogither as yll, and worse then we speake of; and such indeed as you neither can nor dare abide by: And therfore to get ridd of this Article which presseth you so sore, you chardge vs with matter which you finde not in our Article: That we say all read prayer is idolatrie, terming it our stuffe, spirituall fantasies directly ouerthrowne by the holy scriptures, howsoeuer vve may cauil with fond distinctions, as the hereticks haue done in other matters. From what spirit proceedeth al this? found you this in our Article? If not, all these blasphemous reproches must returne to you againe with shame: You want a couert when you flie into this bush to hide you. When you shall be better instructed of the holy Ghost, and haue learned what prayer is, you vvill not call spirituall prayers spirituall fantasies, neither thrust your Apochripha prayers to be read in the church of God, where only Gods word ought to be read. But this being beside our Article, in nothing disprouing it, nor iustifying your idolatrous worship vsed in your assemblies, we leaue the further clearing of this to him, to vvhome it more perticularly (belongeth. And we, for euerie thing you haue as yet brought) must remaine cleared of all the sclanders and reproches you haue cast out against vs; your assemblies still charged and obstinatly guyltie of a popish, erronious, and idolatrous worship thrust vppon them according to our Article; and you not a Minister, but a defendor of this trumpetie, resisting the truth, and blaspheming vs for defending the truth.

The Churchvvardes fvvorne to see the booke vsed.

The Gospel of Christ cannot be ioyned to this huske. X

the best ꝑt of it, a peece of Swines flesh.

G. G. his answere to the 2 principall Transgressiõ.

THE 2 fault is: That all the prophane multitude (without exception of anie person) are admitted & reteined into the bozome of the Church. The most Churches in England want godly Pastors, and there all are admitted, it may be he that admitteth is the worst in the companie. But ther be manie greater & smaler Congregations where the Pastor doth keepe back some for ignorance, and some for spotted life, vntil they amend, as I my self have known 20. or 30. repelled from the Sacrament in one flocke, and not admitted at all. But you will say, by what right doth the Minister this? I say, that the Booke of common prayer doth expreslie command, that all such as lyue vngodly shal not be admitted. But then you will say, they be excommunicated iustly, as sondrie are. Againe, this wilt hardly be reteined of all that know the truth, that the prayer or worship of the faithfull is polluted if ther be prophane men in companie, especially we that cannot remedie the matter. There were but a few true worshippers frequented the Temple emong multitudes of prophane & vngodly men. But what can you alledge more thē the *Anabaptists* did at the first, whie they seperated themselues? would you haue priuate men reforme the Temple, or not come there?

M. B. his replie.

Would you haue the faithful ioine vnto these Churches in praier and Sacraments?

HERE you confesse that the most Churches in England want godly Pastors; and that there all are admitted; and that he that admitteth them is the worst of the companie. Thus you make the most Churches in England in a verie bad estate, and so far forth you affirme our Article. But yet you know some Churches, where the Pastor hath repelled for ignorance & spotted life to the number of 20. or 30. from the Sacrament &c. This verie rare thing being graunted you, what insueth therof? Doth this disproue, that euē there, and in the best of your Churches, the prophane multitudes are not receiued into & reteined in the bozome & bodie of your Churches? Were there no more prophane now yee but these 20. or 30. you speake of in y. Parish? or were not they elsewhere receiued to the Sacrament? But to take a more direct course with you, and to proue our Article at once. Know you anie in those Parishes you speake of, or in the Realme of England vnbaptised? And is not Baptisme a Sacrament belonging to the church, whereby all the faithful & their seede enter into it? Then all being baptised, it followeth, that all are receiued into the bodie of your Church. Now being once receiued in, they can no way be cast out, but by excommunication. And it is manifest that the Parson with al his Parish haue not the powre which *christ* hath left vnto his Church to excommunicate anie offendor, be he neuer so obstinate or notorious; no nor to redresse anie enormitie that is laide vpon them by the times. And thus the other part of our Article is confirmed; That all are reteined in the bozome of your Church. And now to your suspension or prohibition from the Sacrament: You wil haue vs aske you by what right the Minister

niſter doth this. In deed this would be knowne; for if it be in the nature of excõmunication, it were no ſmall preſumption in the Miniſter to arrogate ſuch abſolute authoritie to himſelf. But all this, your anſwere cleareth. The Booke of cõmon prayer (you ſay) doth command &c. Here may not be let paſſe that euen your owne mouth confeſſeth, that euẽ the beſt of your Churches & Miniſters ſtand vnder, obſerue & vphold this Idoll. Whie, is y^e Booke of cõmon prayer *Chriſts* new Teſtament, that you muſt fetch your warrant & direction from that Idoll? Indeed yt is a fitt Portteſſe for ſuch a Prieſt; and the ſuſpenſion you vaunt of, a fitt roole for ſuch workmen, euen the inſtrument of that fooliſh Sheepheard. If the iudgment of God were not vpon your right eie & your right arme, you might ſee how your Lordes the Biſhopps dreſſe you, and perceiue how this weapon they allow you, wanteth both edge & poinct; yt is ſo detruted by them, that neuer a one in the Pariſh ſetteth a ſtie by yt. Againe, one word of M. Cõmiſſaries mouth can heale the greateſt wound you cã make with yt. The next thing that you wil haue vs to ſay, is [That they be admitted to come to prayer with the reſt]. For this you haue a canning ſolution redie; Not (you ſay) if they be iuſtly excõmunicat, as fondlie are. See how God enſnareth you in your owne words, and how hard a bad cauſe is to defend, though you make both our Queſtions & your owne Anſwers as it pleaſeth you.

Firſt here is to be obſerued, That you ſubſcribe not in ſecret, but openly iuſtifie the Comiſſaries excõmunicatiõ, for other meanes haue your Synagogs none, the *Parſon, Church-wardens, Side-men, Queſt-men* being ſworne ſeruants, and the whole Pariſh ſtanding in ſubiectiõ to his Antichriſtian Court.

The is to be obſerued, what good Sheepherds you be, that yield your ſheepe to this rauening wolfe to make hauock of them, and excõmunicate at his pleaſure. But al theis tranſgreſſions and enormities whatſoeuer, you thinke to heale, or hide (at the leaſt) with theſe 2 drye wythered fig-leaues: The one; That you cannot remedie the matter: Thother; Priuate mẽ may not reforme. In the firſt you cõfeſſe your ſelues depriued of that powre which *Chriſt* vnto the worlds end hath left vnto his Church to reforme & redreſſe things amiſſe. In tho'ther, depriued of al chriſtia libertie & will, ſo much as to ſaue your owne ſoule, and to come forth of this Babilonish bondage you ſtand in, ſtill dreaming of the reformatiõ of your idolatrous Synagogs, and ſeeking to heale the wounde of the Beaſt, compaſing them to the Temple of God, and ſtill begging the queſtion, frame your Arguments as though your people were faithful, and your prayer holie. Alas, it were better you tooke example by the fearefull iudgmẽts of God vpon y^e Temples, and learned of the faithfull ſeruants of God, which in the idolatrous dayes of *Achaz, Manaſſes, Ieroboam* &c. refrained from that they could not amend; rather then in this franticke maner to blaſpheme the name of *Chriſt* wherevpon we are called, by comparing vs to *Anabaptiſts & Heretiks* for obeying the voice of God that calleth vs from emong you, and for telling you the truth.

THE

"And whome doth he meane by the Church?"

Priuate men may refraine Idolatrie though they cannot reforme

O.G. his answere to the 3 principal Transgressiõ

THE 3 fault is; A false & Antichristian ministrie imposed & maintained. Here is no reason rendred whie it is a false & Antichristian ministerie which is imposed. Yf yee be Prophetts raised vp of God we must believe that which you say; but they did not lye in anie matter but euerie man may see, that you haue in the former Article lied. We may not therfore giue credit to your imaginations. We haue more to proue that thet be manie faithfull Ministers of *Christ* in the land, then that anie shalbe able to ouerthrow. This I would wish, that simple men would haue thus much wisdome, as to suspend their iudgment if they be in doubt, and so enquire if ther be anie churches of *Christ* vnder heauen, what they do iudge of the Ministerie & churches of England. For if ther be no Church of *christ* nor ministerie, and all the famous men in all the Churches say we be (knowing our estate as they doo right well) then be they all guyltie, then where shall we finde the Church? Shall we seek yt emongst a few vncharitable men, which cannot shew anie Church which agreeth vvith them so nerely as the *Anabaptists & Donatists*? Let it be set downe vvhat maketh a true Minister of *Christ*, and then if that be not found in manie Ministers in England, let them be condemned Antichristian. It is the part of euetie godly & christian man to haue the matter throughly tried, before he pronounce sentence; if it were but against one man, he should sinne grieuously to doo otherwise, much more when the sentence is against the whole Church.

W.B his replie.

HERE you say is no reason rendred by vs vvhie yt is a false and Antichristian Ministrie which is imposed. But if you had better vveighed these two former Transgressions vvherwith we charge you; or dulie considered of your owne answere before you had put penne to paper, you might haue gayned this labour you haue taken, & the shame you are like to suffer by theis your friuolous & indirect answers. Or if you had consulted with your learned bretheren vpon the matter (to whome this promise which you haue intercepted, more nerely by many rightes apperteined) they would haue coũselled you to haue vsed your discretion rather in the pulpit as they doo, where you may say what you list without controlement, thẽ thus bewray your follie in writing, which lyeth subiect to the censure of all men in all ages. They consider that an euill and corrupt matter ought rather to be couered then raked in, lest yt become more odious.

They promised vs before the delyuerie of the 3 Articles to answere or assent.

1 Now we were perswaded by the word of God that the true Minister of *Christ* could not be a Minister of idolatrous & false worship. Such in our first cause of our comming out from emong you, we proued the
2 worship in your assemblies to be. Then we were perswaded by ye word of God, that a true Pastor could not stand a heard to the Lords goates, and swyne, blessing them with the blessing of the faithfull, and deliuering them the holy things of God, as the Sacraments &c. Such in our second cause we proued both you and your people, as they generally stand

Nothing leſt, the ſame.

ſtand in your Pariſhes, to be. And now in this third cauſe your ſelf, by
but repeating part of our words, doo giue a ſtrong & ſufficient reaſon.
Namely; that your Miniſtrie is thruſt & impoſed vpō your Churches,
& not freely choſen by the Lords faithful people according to *christ* his
ordinance in his Teſtamēt. You know our Sauiour *christ* his iudgmēt
of ſuch as come into the ſhepefolde by intruſion, or aſcend vp anie
other way. So then wee ſeeke not that you ſhould credit vs, or hold vs
for Prophets: But if that wee ſpeake be that vvhich God by them hath
vttered, then you deride not vs ſo much as them, nor them ſo much
as the Spirit of God that ſpake in them. (But the Prophetts of God
lied not in anie thing; but euerie man may ſee that wee haue in the
former Article lied.) The Deuill is the author of lies, ſclaunders, falſe
accuſations againſt the Sainēts &c, and therof hath his name: All that
make or loue lies are his childrē, and ſhalbe ſhut off the Citie of God.
This chardge wee haue repelled in the 2. Tranſgreſſion; where wee
proued all receiued into your Church by Baptiſme, and are reteined in
your Churches, becauſe you haue not the powre of *christ* to excommu-
nicat anie. Thus ſtill you fall into the pitte you make for vs, by Gods
iuſt iudgmēts, and ſhall by the ſame receiue the reward of a liar, a falſe
vvitneſſe, a falſe Prophet, if God giue you not grace to repent, which
wee ſhall more ioye in then in your confuſion.

Of the great ſtore of reaſons you haue to proue your Miniſtrie to be
of *christ*, & your ſelues faithfull, you might haue beſtowed one of your
ſtore, either for pitie or for loue vpon vs, who you ſee are fully perſwa-
ded, that ther is not one ſuch Miniſter among you all, at leaſt for ſa-
uing your ſelf from the blame you layde vpon vs, one reaſon vvould
haue done vvel: But chiefly for confirming your Miniſterie to be of
christ, one (at the leaſt) had bene more then neceſſarie: For otherwiſe
wee may not belieue your bare affirmation before *christs* negatiue: In
whoſe Teſtament wee finde neither the names you carie, the Offices
you beare, the maner of your entrance, of your adminiſtration, neither
of your ſupport & maintenance. Your diſcent and pedegree is within
few degrees deriued from the Pope, you being the children of your
Antichriſtian Biſhops which are the creatures of the Pope, who is the
eldeſt ſonne of Sathan, and his Vicar generall in earth, whoſe image,
marke, powre and life you beare, and together with him grow, liue,
reigne, ſtand and fall, as the bracches with the tree. Now wee knowing
the plant cannot eaſilye be deceiued in the grafts, eſpeciallie knowing
them from their cradles, nouriſhed with the milke of ſuperſtition, in-
ſtructed in the ſchole of heathen vanitie, brought vp in the Colledges
of more then monkiſh idlenes and diſorder, exerciſed in vaine and
curious artes, whoſe diuinitie is by tradition; and according to their
progreſſe & degrees therin commēded to the Ordinarie, who making
probation of them accordingly, doth either anniniate or trayne them in
this idolatrous office, or els giue them their full orders, with his paper
licence & popiſh ſeale therat. Thus are they either preſented to a Be-

The ſame rea-
ſons that ouer-
throvv the Pope
ouerthrovv
their miniſterie.

here in his Teſt. doth that appeare?

the poyes of Aſpes in
vnder their lippes.

nifice, instituted, inducted, where they ringe their bells, pay the first fruictes, taxes, proxes, and are sworne to their canonicall obedience, to his Scenes, Courtes, Synods &c: Or els (as they tel me them) they are become Preachers, either waged Chaplens, mercenarie Curats, or hireling teachers, gaping for promotion: Which being obteined, they change, remoue, enterchange, according to their best aduantage. In this maner being entred by intrusion, they cannot but lyue by theft, spoile and rapine, as their popish tithes, the goods of the poore, and offrings of the prophane indifferently; and gouerne by tyrannie and perfidie: Tyrannie, in executing the popish Iniunctions, euen the statutes of *Omry*: Perfidie, in betraiing all into the hands of their Lords the Bishops. Thus fulfil they scriptures, by which who so examineth their infinite transgressions in particular, can want no store of Arguments against this Ministrie; our purpose being here rather to shew some, then to set downe all, or to confute anie of their odious enormities: Which are so grosse, that as sone as they are but manifested by the light, they are reproued. And it could not be (if the Lord had not layd a vaile ouer their hearts) that where the scriptures are read, these deformities could be hid, tollerated, or defended.

Tithing Priests. Mercenarie Leuites, Wandring Starres.

Ministers, ruled by vsurped Lawes by theft, gouerned by tyrannie & perfidie.

But in stead of an Argument to vs, you turne your speach to the simple people, and giue them counsell if they doubt of your Ministerie [to supend their iudgments, and to inquire if ther be anie Churches of God vnder heauen, and what they do iudge of the Ministerie and Church of England] &c. Is this the best counsell you can giue them? vse you thus to appeaze vnquiet cōsciences, and to resolue their doubtes? With what conscience can they which remaine doubtfull of the truth, and lawfulnes of your ministerie, frequent your prayers and preaching in the meane time vntil they may send ouer sea and be resolued from thence; You know that what is not of faith, is sinne. But with what conscience can you vse poore soules thus that inquire the truth at your mouth, to send them ouer sea you wot not whether, to be resolued of your Ministerie & Churches? Is your Church built vpon the words of men, or vpon the worde of God? Is this to proue your Church & Ministerie by the word of God? Or to vse the old worne Arguments of your mother Church of *Rome*, who was wont to defend her self by vniuersalitie & consent? What if all the Churches & learned mē in the world should say you are a Church (which wee must tel you by the way they all neuer did, neither ca anie which knoweth the word of God and your estate aright) but if they should, could they, or all the world iustifie, that God condempneth? Should not a people inquire at their God from the liuing to the dead? Remember yee not that it is written *To the lawe & the testimonie: if they speake not, it is because there is no light in them.* But yee are gone out of the way, yee haue caused manie to fall by the Lawe, yee haue broken the Couenant of *Leui* saith the Lord of hostes, therfore haue I made you also to be despised and vile before all the people, because you kept not my Wayes but haue bene partiall in the

Lawe.

Lawe. Yea the iudgments of God are alredie fallen vpon you; you all (as he speaketh by his Prophet) being couered with a spirit of slumber, euen stricken with the blindnes of *Sodom*, groping the way in the noone light, because you haue peruerted the straight waies of the Lord; and being thus miserable and blinde out of the way, not only perceiue it not, but loue darknes more then light, refusing the light when yt is brought you, yea despising yt, because of the fewenes and basenes of them that bring yt you. And in this Pharisaicall pride procede, after your accustomed maner of blaspheming, terming vs fewe, vncharitable, Anabaptists, Donatists &c. Thus fulfill you the measure of your forefathers; thus dealt they with all Gods faithfull seruants that were sent vnto them, yea euen with CHRIST himself, refusing him for his simplicitie, reputing him emong thieues, deceiuers, &c: We looke for no better vsage at your hands; the seruant is neither greater nor better then his Maister; if they haue done thus to the greene tree, what shall not you doo to the drie? Yet so far are we from all danger or harme by the[se] curses, that God turneth them forthwith vnto vs as a blessing, and to [our] comfortable assurance both of the fellowship of the faith, and of [the] suffrings of CHRIST: *Blessed are you when men reuile you, and say all maner of euil against you for my names sake &c.* Againe, through the mercies of our God, all the iniuries you can offer vnto vs cannot ouercome our charitie, or breake our patience. In the one we possesse our soules; in the other we will not cease to praie for you, euen as for our selues, and be redie to doo you anie good we can. Now to those poore soules whome you like miserable phisitians thus cure, we giue this aduise; (yet not we, but the Lord) That they beware of Wolues in sheepes clothing: That thei follow not blind guides too far: That thei marke diligentlie and auoide such as transgresse and abide not in the doctrine of CHRIST, not walke after the rule of the Gospel: That thei turne away from such as make a shew of godlines, but denie the power and practize therof, deceiuing with faire wordes the hearts of the simple, talking of CHRIST but denijng him in deedes. Further we send them not to mans worde, not ouer sea, but to Gods worde, which is neere them, euen in their mouthes and in their hearts: Let them therby trie the spirits before thei believe them: Let them therby measure their Temple, their Altar and their Worshippers, and especiallie their owne hearts, that thei may be wise to that which is good, and simple concerning euil. If the latter part of your answere had bene put in the beginning, (to haue set downe what maketh a true Minister of *christ*) & you approued your Ministrie accordinglie, we had suffered lesse iniurie, and you lesse blame. Notwithstading, because it is neuer to late to repet, if this your offer be according to your heart, we most willinglie & gladlie accept of it, and wil refuse no indifferent & godlie conference, which we yet this time expected, and to that end wrote (at certeine of your chief Ministers requests) these Articles, which you haue take vpō you to answere. In the rest though you haue most rashlie & most vn-

If the light that is in you be darknes, o how great is that darknes.

God curseth your blessings therfor he bleseth your curses.

chariblie reproched & condempned vs alredie; contrarie to all truth, order or equitie, euen for telling you the truth: Yet if hereafter you can beware of rash iudgment, we shall reioice. Likewise, if you can escape Gods iudgments for these your heinous transgressions; or make anie better plea for them then as yet we haue heard or can perceiue, we shall not be sorie, but much glad, if you would preuent the wrath that hangeth ouer your heads for them by vnfeigned repentance & spedie amendement.

G. G. his answere to the 4 principal Transgressiõ

THE 4 fault is in the subiectiõ to Antichristian gouernment. Let it be admitted that ther is some yoake of Antichristian gouernment, vnder which the poore Church doth grone, (as it is her lot to be oppressed with outward bondage, to be made to keepe the vineyeard which is not her owne, to be beaten of the watchmen, to haue her vaile taken from her) is she therfore no longer the Spouse of *Christ*?

H.B. his replie.

BVT o how far are you from this; which winke with your eies, stop your eares, hardẽ your hearts; which cánot endure so much as to heare of your feareful estate which you see not, no nor suffer your sores which you see, to be touched; but seeke rather to cloake & hide them both frõ God & men; yea to mitigate, tollerate & iustifie them. Seeke you not here to mitigate that heauie apparant Antichristiã yoke your Churches stand vnder, wherof heretofore you haue complained in Parliaments? tearming yt [some yoake], being now peraduenture through long custome growen lighter vnto you, and more easie then *christs* yoake, at the least, thẽ *christs* Crosse. And yet this [some yoake] is yeilded but by waie of admition, to be retracted at your pleasure, if either aduantage arise to vs, or danger grow to you therby. Further, you haue added to this your hipocrisie, Blasphemie; tearming the yoake of Antichrist the lott of the Church, which she must beare by the will of God; wherof in due place. Now to shew this [some yoake] you speake of according to the indignitie therof in euerie perticular, would make a volume: Yea onlie to recite y^e seuerall enormities therof, would require a discourse; which is neither our purpose at this time, neither haue we skill or experience therin. Only this we see and testifie, that your churches stãd whollie vnder the yoake of Antichrist, you still reteining his Worship, his Lawes, his Ordinances, his Officers, his Courtes, euen the whole gouernment that the Pope sometime committed to his faithfull seruants your Bishops, which now haue take his power into their owne hands. What a sort of stage-like Antichristian Courtes haue you? As first, that great Court of your high Comission, the Court (*ex officio*) in euerie Bishops house; the Court of Arches; the Court of Delegates; the Court of Faculties: Not to speak of your in-

y^e Churches stand wholly vnd^r y^e yoak of Antichrist.

feriour Courtes in the Contrie; as your Commissaries and Officialls Courtes; your Scenes, & such like. What a rabble of Officers & attendants are vnto these belonging? Aduocates, Doctors, Proctors, Registers, Scribes, Pursiuants. Who can number all their Antichristiā Cannons, Lawes, Rites, Ceremonies, Priuileges, Dispensations, Licences of all sortes, Probations, Inhibitions &c? which require but the whole age of a man to reade. But now who can recount the perticular mischiefs & enormities that ensue & flow from them, euen ouer the whole land? Or who yeildeth not to this Antichristian iurisdiction? Doo not you & your whole Parishes without exception of one, bowe downe to this Beast, and take the marke of his subiection, or the print of his lawes vpon you, euē in your foreheads & in your handes? What libertie haue you to refreine frō these abhominations, without present persecution? Or what powre haue you to execute and practize *Christs* lawes? Call you this but some yoake? The holie Ghost hath taught vs to call you his seruants to whome you obey: So we finding you vnder the obedience of Antichrist, cannot compt you the seruants of *Christ*; vnlesse you can proue that you can serue two cōtrarie Maisters faithfullie at once. *Christ* & Antichrist are at perpetual war, ther is no cōmunion betwene them: So that it is impossible that the Church of *Christ* can carie the yoake of Antichrist, without breach of wedlock, euen of the Couenant, as appeareth plentifullie in all the Prophets, *Christs* loue being not bound to her anie longer, then shee keepeth faith to him. Againe, ther is continuall war betwene the true Church, and Antichrist; which were at an end, if she should yeild vnto him, or carie his yoake, as you suppose. But if you had learned to put difference betwene persecution and bondage, you could not in this matter haue runne into this blasphemous error, as to say [it is the lot of the Church to be oppressed with outward bōdage, and to be made to keepe the vineyeard which is not her owne]. Persecution in deed is the lott of the Church here in this world; as he that was borne after the flesh persecuted him that was borne after the Spirit. But bondage is the badge of Antichrist, the marke of the Beast; whereby his souldiours are discerned frō the souldiors of *christ*; and the children of mount *Sina* from the childrē of *Hierusalem* which is aboue & free, euē the mother of vs all, for whome our Capitaine *christ* hath purchased a full & a perfect libertie at a deare & precious price; which libertie once lost, ther remaineth no more ransome to make vs free. It behoueth therfore all the children of the free woman to stand fast in the libertie wherwith *christ* hath made thē free, and not to be intangled againe with the yoake of bondage.

The true Church neuer without christian libertie and christiā powre. Christ diuideth not with Antichrist.

Neither can these places of the *Songe* (which you haue falsified & peruerted) anie way carie this doctrine you would build vpon them; or cōstruction you make. In the first place though the Church confesseth her owne vnworthines & deformitie, borne in originall sinne; which conceiued and brought out in her manie actuall sinnes, which being kinled in her & against her, oftē enticed her & prouoked her to keepe

Songe. 2.

their vines, wherby she neglected to dresse and keepe her owne vine:
The Church daily praieth for forgiuenes of sinnes. Yet from hence it followeth not, that because she was sinfull & negligent, that therfore she was obstinate & incorrigible (the contrarie appeareth, in that she thus humblie & modestlie confesseth her faultes): Or because she kept not her owne vine, as she ought to doo, that therfore she kept Antichrists vine, which shee ought not to doo. What a bolde falsifijng of this place is this, to alledge, y^t the Church was made to keepe the vineyeard which is not her owne, in stead of this, that she kept not her owne vine? If you had looked vpon the two next verses following, you could neuer thus grosslie haue mistaken the matter. In y^e 6 *verse* the Church prayeth vnto *Christ* that he would shew her where he feedeth, and where he lieth at noone; *For* (saith she) *why should I be as she that turneth aside to the flockes of his companions*. This is not to grone vnder Antichrists yoake, nor to remaine with the flockes of these presumptuous Sheepheards which wilbe *Christs* cõpanions, which set their owne lawes ouer the Church, reigne in mens consciences, imposing their heapes of burdenous traditions &c. But here all the faithful are taught to flie vnto *Christ* by feruent and faithfull praier, and not to cease vntill he shew them the place where he feedeth his flocke, and where he resteth at noone: There shall thei finde a comfortable shadowe in the greatest heate of persecutiõ, and a safe refuge in the greatest storme & tempest that Satan can raise. Againe, If you had considered *Christs* answere in the 7 *verse*, where he instructeth her, yea & cõmandeth her and all his faithfull seruants with her to come forth, not to stay in the stepps of that flock, but to feede her kyddes aboue the tentes of other shepherds; you would neuer haue vsed this place to proue that it is the lott of the Church to be oppressed with outward bondage, and to be made to keep the vineyeard which is not her owne, *Christ* here as you see cõmanding the expresse contrarie. Neither haue you applied that other place of the 5 of the *Songe* with better successe: For if it be duelie weighed & trulie applied, yt will to the life shew forth what Church you are, and your behauiours & dealings with the Church of God.

Notes of the true Church. First therfore emong diuerse & sondrie notes set downe here by the holie Ghost wherby to discerne the true Church from the false, we obserue especiallie these. The true Church though she dailie fall into sondrie sinnes, yet lieth not she still in them, nor despiseth the voice & calling of *Christ*: But (as you see here) awaketh, repenteth & ariseth, openeth, soroweth, seeketh, giueth not ouer for grieuous woundes, persecutions and blasphemies, neither by them is turned backe to the easie bed of wordlie peace and fleshlie quiet from whence she arose &c, but cõtinueth sorowing & seeking vntill she haue found the daughters of *Hierusalem*, the children of the free woman, to whome she communicateth her sorowes & her desires; to them she preacheth & praiseth *Christ*; to them she recõmendeth her estate, chardging them to shew it her beloued by praiers &c. On the contrarie, we find here the malignant
The false Church. Church fast asleepe in wordlie peace and fleshlie ease, frozen in the

dreggs

dregs of their sinnes, such as will not be wakened, and so far from open-
ing the doores vnto *Christ*, that they barre the doores against him, yea
persecute him from their doores, cast him out of their Citie, yea out of
the world if thei could, and with him all such as seeke to serue him
with an vpright heart according to his word, and will not cõtinue with
them in their sinnes & securitie. Now let your Church be examined
by these workes without partialitie, and it shall easelie appeare of what
sort it is (though we saie nothing) whither ye be the Church persecu-
ting, or the Church persecuted, and so in the rest.

One bed cannot hold Christ and Antichrist.

Likewise if you & your learned Brethren be founde in all poinctes
like these wretched Watchmẽ by the description of the holie Ghost in
this place, we doubt not but the most simple by the euidence therof
shalbe taught both to discerne & iudge you: And the greatest Clearke
emong you be taught hereafter, how to abuse the Scripture for a cloke
to couer your sinnes. Firſt therfore these Watchmen were appointed 1.
& approued of the secure & wicked Citie. Then thei were in al things 2.
cõformable to these corrupt times, and ministring to those times. Thẽ 3.
thei stood Pastors & Watchmen to the whole Citie hand over hand as
thei dwelt in the Parishes therof (being called the Watchmen of the
Citie). Then these Watchmen held the people in diepe peace and se- 4.
curitie (as appeareth by the generall sleep). Then thei held the people 5.
in ignorãce & blindnes (as appeareth both by the night & their sleep).
Then these Watchmen gat all the powre into their owne hands (as ap- 6.
peareth by the generall sleep of all others, their watching and persecu-
ting). Then these Watchmen not onlie sought not *Christ* themselues, 7.
but suffred not others that would. Then these Watchmen not onlie 8.
shewed not the waye to such as sought *Christ*, but sought with one con-
sent to turne thẽ backe againe &c, by persecution. Whilest the church 9.
continued in the bed of securititie and wordlie ease with the rest, and
looked not for these heauenlie things, but trusted the Watchmen with
all such matters, euen with her saluation, she was at good peace with
them, and we reade of no violence or force offred vnto her. But after
she was called & awaked by *Christ*: After she had risen, opened, sought
& called him, but found him not: After she perceiued that he was de-
parted thence, and had fullie resolued to giue her self no rest, vntill she
had found him: Then these Watchmen thought it hie time to bestir
thẽ, and to stop this gap. And therfore what thei could not perswade,
thei sought by force, persecuted, wounded her, rent away her vaile by
railings & reproches, euen the name of *Christ* by which she is called &c.
Stands it not thus in all these poincts with our Watchmen? Let the
times declare whither thei agree not to them in their entrance & admi-
nistratio, and in their persecutions & slanders exceed them. Our pur-
pose is not to make perticular applicatio, the matter being so euident:
Onlie this litle is said, to redeeme the places from such violence and
corruption as is offred vnto them; and by the same places to giue a
glymse to such, as the Lord hath opened the eies of their vnderstan-

The Watchmẽ punisht not sinne which before thei suffred in the Church, but Christ whom they cannot suffer.

ding.

ding, to discouer and search out the false dealing of their Watchmen, whom they too long & too far haue credited, and to warne al that tender their owne saluation to open their eares and their hearts to *Christs* voice in his word, that calleth them out of this sinfull easie couch, wherin their Watchmen haue held them all too long; and that forsaking the tentes of these presumptuous shepeherds, they seek *Christ* whilst and where he may be found, and together with the Daughters of *Hierusalem*, the children of the free woman, the heires of the promises, seek, preach, and praise CHRIST. Then no doubt they shall finde him, to their vnspeakable comfort: Then will he be as a Roe from the mountaine of *Bether*, redie to help, succor and susteine them with his Flagons: Then will he come to his Palme tree, and take holde of her boughes: Then wil he come into his Garden, and blowe vpon yt, and water yt, that the spices therof may flowe forth, and that he may eate the pleasant fruictes therof: Then shall he descend into the Orchard of sweete fruictes & Pomegranats, and see whither the Fig-tree put forth, and the Vine florish & bud her small grapes: Then will he prepare and make al things in a readines for that great solemne day of the consummation of his mariage.

The Lord grant we may likewise prepare & be in redines, trimmed & prepared, that we may meete him with ioye to our euerlasting comfort, Amen. And the Lord shorten that day, and hasten his comming, Amen. Euen so come Lord IESVS, come quicklie, Amen: So be it.

A PLAINE REFVTATION OF Mr. Giffard his reprochful Booke, intituled, a ſhort treatiſe againſt the Donatiſtes of Englande &c.

YOV were before ſhewed, that we iudged none otherwiſe & no furder, thē th'expreſſe worde of God teacheth vs to iudge of you. That is, to knowe the tree by the fruicte, and the fruicte by Gods worde. You were there ſhewed, That we iudged not of Gods ſecret election which he hath in al places amongſt all ſortes of men, but of the apparant odious ſinnes of your Congregations; from which whileſt you wil not be purged, we may haue no ſpiritual fellowſhip or communion with you in this eſtate. We ſhewed you, that notwithſtanding all your wickednes, we neuer doubted, but the foundatiō of God ſtood firme, the Lord hauing manie thowſandes of his elect amongſt you knowen to himſelf, though not apparant to to our eies, whom he in his good time will call more neare vnto him. And therfore we with extreame longing & loue towardes you, ſought & deſired your conuertion, that we might ſee that ſeale of Gods grace vpon your foreheades, wherwith all that name the name of *Chriſt* are ſealed, *vz.* *To depart from iniquitie.* To this end we did, and ſtil doe reproue 2 Tim. 2. 19. in the name of our Lord Iesvs Christ theſe heinous tranſgreſſions in your publique aſſemblies, lying in your miſerable Priſons, the Lordes witneſſes againſt the ſame. To this end we exhort al mē by al meanes, and admoniſhed you of your preſent euil eſtate, as alſo blamed you for your former vngodlie & falſe ſurmiſes, collectiōs & chardges, wreſting & deprauing our wordes contrarie to al ſenſe, equitie, and conſcience. We hoped that this thus far forth had ſufficed, eſpeciallie, ſeing you reſted in ſilence more then two yeates without anie replie or contradictiō. Vntil now at length vpō your ſubmiſſiō made, and conſultatiō had with your Ordinarie, you diſcloſed this *Cocatrice* egge, which you had ſo long ſit vpon, and all to ſprinckled vs with the viperous poyſon therof. Terming vs at the firſt daſh *Donatiſts, Browniſts, Anabaptiſts, Hereticks,*

 &c. ma-

Schismatickes, with infinit reprochfull & horrible adiectiues ioyned to the
Math.12. 34.35. same, which you haue aboundantly drawen out of the euil treasurie of your owne wicked heart, without cause giuen by vs, or shewed by you. Continuing stil, and more & more abounding in the gall of bitternes, still chardging vs with intollerable pride, presumption, intrusion into Gods iudgement seate, in falselie chardging, accusing, condemning your Christian assemblies, that professe the Gospel &c, notwitstanding al we haue said to cleare our selues of those crimes, and to proue in particular the thinges we chardged you with; the truth wherof remaineth now to be scanned. In which blasphemous vayne of wryting you but fulfil the measure of your sinne, and those prophecies you were foretold of. *They shall drincke & be moued & be madd &c. They shal gnawe their tongues for grief, and blaspheme the God of Heauen for their paines & for their soares, and not repent of their worckes:*

FIRST then to this worde [*Principal*] wherat you so stomble, and from which you draw such heretical conclusions: We giue you to vnderstand, that we vsed yt onely to signifie and expresse vnto you the fowre cheif heades, frō whence flowe, and whether may be reduced all these seueral & infinite enormities & abuses, which aboūde in your church. As to the nature & qualitie of these 4. how far they extend, let the word of God iudge: Yea let anie by the same worde iudge. 1. Whether such assemblies as were neuer dulie gathered vnto CHRIST, but all the prophane and open wicked of the land receaued by constrainte into the bodie of your Church as members of the same, immediatlie from opē idolatrie and apostasie, without the preaching of the Gospel going before to call them to the faith, or anie voluntarie profession made by themselues in perticular of their owne faith; whether such Congregations as these may in this confusion be held & esteamed the true & rightly planted Churches of CHRIST. 2. Also, let anie by the worde of God iudge, whether those Congregations which haue not that ministerie of the Gospel that CHRIST hath in his Testament instituted to his Church, but haue & retaine an other strange and Antichristian ministerie, euen that the Pope vsed & left in the Land, may be held the true and rightly planted Churches of CHRIST. 3. Moreouer, let anie iudge, whether those Congregations which haue not those orders and gouernement which our Sauiour CHRIST hath ordained and commaunded vnto his Church vnto the worldes end, but (reiecting that) haue & retaine an other strange Antichristian gouernment, euen that Antichristian *Hierarchie* the Pope vsed and left in the Land, may be held the true & rightly established Churches of *Christ*. 4. Finallie, let anie (in whom is anie sparke of light) iudge, Whether those Congregations that retaine & vse an other *Leitourgie*, that is, an other forme of publique administration and worship then *Christ* Testament, especiallie such a patched, erroneous, idolatrouse, blasphemouse thing as theirs is, and will not be reformed or withdrawen from the same, may be esteamed

the true and rightly eſtabliſhed Churches of *Chriſt*, ſuch as *Chriſtes* faithful ſeruantes may haue communion & followſhip with in their adminiſtration of prayers and Sacraments. But now where all theſe faultes concur, and haue not onelie obſtinacie, but tyrannie and perſecution ioyned to the ſame, who can doubt of the matter? Whether alſo your Churches can remaine in theſe tranſgreſſions, or you maintaine the ſame, and not depart from the grounde and principles of Chriſtian religion and faith, (which you boaſt to keepe) let anie which is anie thinge exerciſed in the worde of God, iudge. And thus by theſe few wordes are not onelie your. 5. ineuitable dangers (into one of which you would needes ſhoue vs) but eue your whole blaſphemous Booke, auoyded at once. For whie ſhould we now ether maintaine this hereſie. 1. *That where the true faith is, ther can breake forth no great faultes, errors, and abuſes.* Or this abſurde maner of ſpeache. 2. *That all errors & deformities in Religion, be hereſies, blaſphemies, and abhominations.* Or ells confeſſe. 3. *That with intollerable pride, preſumption, and intruſion into Gods iudgment ſeate, we haue taken vpon vs to indge and condemne whole aſſemblies which profeſſe the faith of* CHRIST *ſincerelie in all fundamentall pointes.* For holding that yt cānot be held the true church of CHRIST rightlie planted and eſtabliſhed, where the people were receaued into the bodie of the Church before they were dulie caled vnto the faith, or had made profeſſion therof: where they haue not the true miniſtrie of CHRIST, but a ſtrange antichriſtian miniſtrie impoſed vpon them: where they haue not the gouernement of CHRIST, but of *Antichriſt* ouer them: where their adminiſtration & worſhip is not after the Goſpel of CHRIST, but after their popiſh idolatrous *Leitourgie*: Al this may ſafely be defended, without falling into anie ſuch inconvenience as *Mr. Giffard* threatneth.

AS to the hereſie he ſpeaketh of, we doubt not, nether euer thought, but the beſt Church that conſiſteth of mortall men, may fall ether of negligence or of ignorance, into greuous offences, and dangerous errors: Yea we doubt not but that ſome famous Churches & Chriſtians may fall into ſuch errors, as he termeth *fundamentall*; the holding wherof ſhould vtterly ſubuert the faith. As in the Church of *Corinth*, *Galatia*, *Aſia* there where that denied the reſurrectiō; That reuiued the Ceremonial lawes; That held the doctrines of *Balaam* and *Nicholas*. But this we hold withal, that no true Church or Chriſtian will maintaine anie ſinne or error, whe yt is euidentlie ſhewed & cōvinced vnto them by the worde of God, much leſſe perſecute ſuch as reproue & admoniſhed them, as you doe. Or if they doe, whileſt they remaine in that eſtate, they are not of vs to be held the true Churches of CHRIST.

1 *Cor.* 15. *Gal.* 3. and 4 *Chap.* *Reuel.* 2. 14. 15.

as we doe not.

TO your ſecond chardge we anſweare; That we haue learned to put difference betwixt error & hereſie. All good men (as is ſaid) doo & may erre, but no good man will defend, or perſiſt in his error, when yt is ſhewed and conuinced vnto him. Obſtinacie ioyned vnto error, after

yt is dulie convinced, maketh hereſie. Furder we ſay, That anie error being obſtinatly holden and taught, after it is duelie convinced & reproued vnto him, maketh an hereticke, and hereſie in that partie or in that Congregation that ſo holdeth and teacheth it, and doth ſeparate from the faith & communion of *christ*. Wherfore we can but wonder at your ignorance, who ſtad for a Teacher in your church, and yet hold ſome errors obſtinatlie held & taught againſt the truth of God, not to be hereſies, or (at the leaſt) not to be *fundamental*; though you ſee by expreſſe rule euerie hereticke after one and the ſecond admonition, to be ſhunned. Yet ſay we not, that though euerie error thus obſtinatlie held, be hereſie, and euerie tranſgreſſiō againſt the lawe, be ſinne; that therfore all ſinnes are equal, or all errors of like indignitie. The lawe and iudgments of God teach vs to put difference.

Tit. 3.10. 11. Rom. 16.17. 1 Tim 6.3. &c. Deut. 17.12.

Neither is ther cauſe whie you ſhould chardge vs or we confeſſe our ſelues guiltie of pride, preſumption, intruſion into Godes iudgment ſeat, for condemning thoſe aſſemblies which the whole worde of God condemneth in all their doings. Greater is your pride, preſumption, &c, that in this maner condemne and blaſpheme the truth and ſeruantes of God for reprouing your ſinnes, that thus plead for and coulor theſe filthie abhominations of your Church, which are moſt odious to euerie good conſcience. But this knowe for certaine, howſoeuer the Shipmaſters, Maryners, and Marchantmen of theſe wares howle and crye out; howſoeuer the falſe Prophet labour to gilde and adorne the falſe Church with the iewells, ornamentes and titles that belong to the true Church; how much ſoeuer the Harlot doe glorifie her ſelf, and ſay in her heart that ſhe ſitteth as a Queene, and is no widowe, and ſhall ſee no ſorrowe; Yet ſhal her plagues come in one daye, death, and ſorrowe, and famine, and ſhe ſhalbe burnt with fire, becauſe the God that condemneth her is a ſtrong Lorde.

"often ſayde, but neuer able to be proued.

Reue. 18.

In that you chardge vs with the breach of the rule *Math.* 18. vnto you, this ſtill proceedeth of your former vayne conceipt, arrogating vnto your Churches ſuch names, titles, prerogatiues, duties, as belong and are only giuen to the true Churches of CHRIST. Nor being able nor endeuouring to approue your Churches by the Teſtament of *christ*, although you were often required and vrged by vs ſo to doe, wherby all contention ſhould ſoone haue ceaſed, you beene cleared & iuſtified, we iuſtlie conuict and chardged. In the meane while we affirme vnto you, That theſe golden rules onlie belong vnto the true Church of CHRIST, and that the Court without the Temple vvhich is giuen to the Gentiles, is to be caſt out, and not to be meaſured. The Cannons of the Pope which your Church imbraceth, more fitly agree vnto you, then the rules of *christs* Goſpel, which your Church reiecteth and blaſphemeth. But that we maie the ſooner ſee our fault, ſhew vs

Reue. 11.

(we

we pray you) how we might execute this rule vnto you, how we might tel yt to your Church, how we might be heard and haue redresse. For if by your Church you meane the Convocatiō house, you see how they haue often openly reiected this sute: If you meane by your Church the Bishops (whom you cal the cheif gouernours of your Church) you see they blaspheme this truth, caling the order of *Christ* gouernmēt intollerable, dāgerous to the subuertion of Prince & state &c; they hate, persecute, imprison al that speake for, or seek the same. But if nowe you meane by Churches your Parish Churches, alas you see they want power; they can mend nothing, be yt neuer so heinous or heretical; they must receaue what their Lordes the Bishops impose, and endure til they redresse. How then, to whom, or to what end would you haue vs complaine vnto your Church in this estate; Or with what equitie and conscience can you thus reuile and cōdemne vs for breaking *Christ* order towardes your Church, when you see your Church wil not be subiect vnto *Christes* order; but persecuteth vs and al such as reproue their faultes and seek to doo *Christes* will, because their worckes are euil and wil not endure the light, when they are neuer so litle examined therbye: As shal farder appeare but by a cursorie touching of these principal transgressions following.

THE FIRST PRINCIPAL TRANSGRESSION VVHERVVITH YOVR CHVRCHES ARE CHARGED, IS.

THAT they worship GOD after a false maner: Their worship being made of the invention of man, euen of that man of sinne, erroneous, and imposed vpon them:

We leaue your first answeare vnto this Transgression, and our replie vpon your said answeare, to be perused and compared by the indifferent Reader, and now addresse our selues vnto this your second defence:

FIrst to make our accusatiō & his answere more cleare, Mr. GIF. trāslateth our Propositiō into a *Sylogisme*, thus. *VVhatsoeuer assemblies worship the true GOD after a false maner, their vvorship being made of the invētion of mē, euen of the mā of sinne &c, the same are not the true Churches of GOD. But th'assemblies as they generallie stād in England doe vvorship the true GOD after a false maner, their vvorship being made of the inventiō of men &c, Therfore the assemblies of Englād be not the true Churches of GOD.* We finde Mr. *Giffard* so ful of *legier du main*, that we had neede looke narrowlie to his fingers, lest by his sophistrie & diepe schole learning he beguile vs, as the Serpent by his craftines deceaued *Euah*, and turne

vs not onlie from the true ſtate of our controuerſie, but from the ſimplicitie that in CHRIST. M. Giffard as yt ſhould ſeeme finding theſe *Propoſitions* (as they were deliuered him) al to hard and heauie for him, hath ſought to lighten his burden by leauing out ſuch matter & words as preſſed him moſt ſore, and then would runne away with the reſt as you ſee. The words he hath left out & ought to haue ioyned to euerie Tranſgreſſion, are theſe: *willfully obſtinate*, as appeareth in the verie next words immediatly going before theſe 4. *Propoſitions*. Furder, in repeating & vrdging the *Tranſgreſſion*, he hath purpoſely left out theſe wordes, *and impoſed vpon them*, and in their places hath ſet &c. which ſerueth not the tourne half ſo wel. Theſe words we can at no hād ſpare him, and therfore muſt entreate him to add them to both his firſt and ſecond Propoſition; which if he doe, he ſhall then finde the fearful cōcluſion to followe faſter, then he with al his logique cā auoide. For if they remaine obſtinate and incorrigible, yea incurable in their ſinnes, diſobedient to the voyce of CHRIST, ſkorning his reprof, deſpiſing his grace, refuſing to repent, hauing nether wil nor power to amend, be their ſinne as ſmale in their owne eies as they can imagine, as litle as by their learned diſtinctions of *Fundamental &c.* they can anie way make it; yet it being a tranſgreſſion of Gods moſt holie lawe, bringeth death; and being holden after this manner abouеſaide, bringeth euerlaſting death; and doth in this eſtate ſeparate them from the loue, fauour, and mercie of God, ſo far as we can iudge. Ther can be no remiſſion without repentance; nether can anie be ſaid to repent, whileſt they obſtinatlie perſiſt in wilful trāſgreſſion; nor the Lord in that eſtate to accept anie offring at their hands, be their offrings otherwiſe neuer ſo perfect and according to the lawe, as the ſcriptures plentifullie witneſſe. So then, if M. *Giffard* had taken the matter with him, he ſhould not thus haue altred the whole ſtate of our Propoſitiō, in ſteade of clearing it; nether ſhould haue had anie cauſe thus to chardge yt with hereſie after his accuſtomed maner, or to haue produced his ſcholaſtical or (as he vſeth it) we might more rightlie ſaye, *papiſtical* diſtinctions of *fundamental errors and tranſgreſſiōs*: Wherbie what ells ſhould he inferr, or doth he labour to proue, if not, That ſome errors & ſinns are (as the *Papiſtes* ſaye) mortal, others not deadlie? Or ells that which is more groſſe, That ſome error or tranſgreſſion might be built vpon the *foundation*. Becauſe ſome errors and ſinnes are of higher nature and offence then other, or becauſe that the beſt men and Churches may fal into greiuous errors and ſinnes (which as we neuer denied, ſo we ſtil to the ſtopping of our aduerſaries vngodlie mouthes, affirme:) Yet hence it followeth not, that becauſe the beſt men and Churches that hold the foundation may erre and ſinne, therfore anie error or ſinne is of the foundation, or is not a tranſgreſſion from the foundation. The writte worde of God, deliuered by the Prophets and Apoſtels is the *foundation*, CHRIST IESVS himſelf being the cheif corner ſtone. Euerie part of the ſcripture is a like true, inſpired of God, giuen to our direction and inſtruction in all thinges. No

Hebrū.2.2
1 Sā.15.23
Rom.6.23
Ezech.18
Eſai.57.21
Prou.21.27
Ephe.2.20.
1 Corin.3.11
2 Tim.3.16
2 Pet.1.19

error

error or transgression can be ioyned vnto or built vpō this foundation, no more then light & darkenes can be mingled. The least departure from Godes worde is an error; the least transgression of Gods lawe is a sinne; the rewarde of the least error or sinne is eternal death, if the mercy of God and merites of CHRIST come not betwixt; which mercy and merites belong not vnto the impenitent and obstinate. Therfore they that obstinatlie hold anie error or transgression, and wil not by repentance be purged from the same, lose CHRIST, and so hold not the *foundation*. Now then seing *Mr. Giffard* hath a special phantasie to drawe this *Transgression* more then anie of the 3. *Principal Transgressions* following, into forme of argument (because in his bad conscience he did foresee they would presse too sore) let the first Propositiō be drawē into forme of Argument, thus,

Mat. 5. 19.
Iam. 2. 10.
1 Ioh. 1. 6

Whatsoeuer assemblies worship GOD & administer according to an idolatrous Leitourgie imposed vpon thē, and continue wilfullie obstinate in the said sinnes, are not in that estate to be esteamed or cōmunicated with as the true Churches of God.

But your publique assemblies in Englād doo worship God and administer according to such an idolatrous Leitourgie imposed vpon them, and continue wilfullie obstinate in the saide sinnes.

Therfore the publique assemblies of England are not in this estate to be held or cōmunicated with as the true Churches of God.

BVt let vs now retorne againe vnto that Argument which you haue taken such paynes to drawe, and to confute in our names. The second or minor Propositiō therof you denie. *Viz. That the Church of England doth worship God after a false maner, their worship being made of &c*; affirming your worship to be the embracing of the holie Bible, and by the doctrine therof &c. Wel let the holie Bible be iudge betwixt vs in al our controuersies; and let your writing shewe how wel you haue approued your worship in those perticular pointes which were recited & reproued vnto you. But in our iudgmēt you flee from this issue before you beginne, in that you make so lardge an exception of imperfections, wātes, spots, blemishes, faultes, which destroy not the worship of God; otherwise (you saye) your Church doth worship God aright without heresie, blasphemie, or idolatrie. Nowe surelie this is the odd & onlie exception that euer we heard of. Whie if al imperfections, wātes, spots, blemishes & faultes were taken away, we durst ioyne in the rest of your worship

worship to you or the *Pope* either: The rest that remaineth must then needes be free and pure from heresie, blasphemie, or idolatrie. It were a wonderful apostasie or heresie, where were no truth, especially when al corruption should be purged away. But if you meane that these faultes thus reproued by vs, and holden by you, doe not corrupt Gods worship amongst you; for the trial of this, let the nature and qualitye of them be dulie examined by the word of God, and we doubt not but a litle of such leauen shalbe fownd to make sowre the whole lumpe: Yea that these spots and bleamishes you speake of (being loked in that pure glasse) wil appeare the olde runing issues, & incurable botches of *Egipt*, which they haue derlued from their mother of *Rome*: Euen of those malignant vlcers that are founde vpon the men which haue the marcke of the Beast, and vpon them which worship his image, for anie defence that you haue or can make for them.

Gal. 5. 9
Eccl. 10. 1

Reuel. 16. 2

Yet vnto the 4. apparant reasons in our general positiō of this transgression to proue your worship false and idolatrous, your peremptorie answere is; That they but make apparāt our vanitie and *Anabaptistical* error. Our vanitie, in that the 3. first 1. *of the invention of man*, 2. *of that man of sinne*, 3. *erroneous*, are al but one. Our *Anabaptistical error* is in the 4. in these wordes *imposed*; wherin we chalendge such a freedome to the Church, as that nothing may be imposed vpon the flockes, that the Church-gouernours shal decree by the worde. The 3. first of these reasons whereby his worship was proued to be idolatrous, he quietlie suffring to passe and carry their conclusion, laboureth to proue al but one. Because saith he, *whatsoeuer mā inuenteth in the worship of GOD is erroneous; And whatsoeuer is erroneous therin was inuented by man; For al false worship is mans inuention, whether it be the inuention of the man of sinne or anie other, it is al one before God, who respecteth not persons, but the wickednes of the sinne.* Wel, howsoeuer we might insist and shew difference betweene that mā of sinne that *Antichrist*, and others that haue not such cursed marckes vpon them; howsoeuer also we might shew differences betwixt the deuises of other more godlie men (which deuises peraduenture in themselues conteine no errors, vntil they be abused, set vp, enioyned and read in the church &c) and the *Popes* Portesse, from which execrable plāt al these idolatrous graftes are fetched: Yet wil we not stand vpon lighter matters with you contending whether the reasons may be said three or one. It sufficeth vs, and we content our selues to haue proued & obteined, That the worship of your Church is erroneous, yt being made of the invention of man: And your self hath confessed, *That whatsoeuer man inuenteth in the worship of God, is erroneous.* Nowe we may furder conclude from the second Commandment, That whatsoeuer worship is deuised by man, and whatsoeuer deuise of man is put into the worship of God, is idolatrie. But a great part, if not the whole worship of your Church, is deuised by man, euen by the man of sinne &c. Therfore the worship of your Church is idolatrie. Let your *Scripte-booke* proue our *wicked Proposition*, or

your

your answers to the perticulars, disproue it. And we in the meane time will procede vnto your answere vnto the .4. part of our Proposition *imposed vpon them*. Wherin you chardge vs with this *Anabaptisticall* error, That we should chalendg such a freedome, as nothing might be imposed vpon the Church which the Church gouernours should decree by the worde. It should seeme certeinly you knowe not what truth or error meaneth: Or ells are so possessed with malice, as you make no conscience what truth you cal heresie, or heresie you cal truth, as appeareth by your vniust chardging of vs, and your vngodlie defending al the abhominations of the tymes. Who but you could drawe this hereticall collection from our wordes? we in the same sentence, and in the verie next worde immediatlie going before, hauing protested your worship to be erroneous? How maie it followe, that because we denie errors to be imposed vpon the Church, Therfore we denie that such thinges as the Elders shal determine of by yᵉ worde of God, may be imposed vpō the Church? Whie what the Elders decree by the worde of God, cannot be said to be the invention or the commandement of man, but of God, by whose direction they but pronounce and performe the will of God. But no error can be said to be of the worde of God, and euerie invention of man (by your owne confession) is erroneous; Therfore we may stil & againe here conclude, that seing the worship of your church of *England* is made of the invention of man, euen of the man of sinne, erroneous, and imposed vpō them, yt is false & idolatrous, and such as no true Elders may impose, or the true Church of *Christ* receaue. Furder we say, that no true Elders of the Church, nor yᵉ whole Church yt self may decree or impose anie thing by way of lawe, which *christ* hath not decreed & imposed in his worde. And if you hold otherwise (as your popish phrases *Decree, impose vpon the flocke* seeme to import) then we affirme, that you both hold a *Papistical* & *Anabaptistical* error, and vtterlie not onlie corrupt the worship & gouernment of *Christ*, but bring in a new worship & gouernment by bringing in & setting vp your owne decrees & deuises as the *Papistes* & *Anabapistes* doe.

× seeme yᵗ worshipo yᵗ ch: is not such: what tho?

Now cōmeth their *Leitourgie* or *Seruice-Booke* which cōtaineth the publique worship & administratiō of their Church, to be examined by the word of God. The defence wherof Mr. GIFFARD though he be a sworne Priest after & vnto the orders therof, yet he verie loathlie and doubtfullie vndertaketh at the first entrance, as one that carieth a witnesse and a iudge, that could tell an other tale in his owne conscience. He confesseth that as no mans workes are perfect, so there are manie and great faultes in this Booke, though (as yt should seeme) none of those perticulars which we recited vnto him (onlie the *baptisme by women* excepted) seing the laboureth to defend all the rest. But we which for some errors and spots hould it to be an idolatrous booke, and the worship therof idolatrie, fal into that foule and detestable heresie of per-

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fection? And in that we affirme yt to be *a pregnant Idoll, ful of errours, blasphemies, and abhominations*, vve doe falslie accuse, and impudentlie sclander. These great wordes nether convince vs, not cleare you; let them therfore remaine vpon your accompt. The truth of our chardges, and the qualitie of your transgressions, shall by and by appeare by the discussing the perticulars. And for all your greate threates of heresie, we still for the faultes we haue alleadged (though there were no more, (as by your owne confession ther are both manie more and greater) dare affirme your worship to be false, idolatrous, and abhominable. The vvorde of God caleth him an heretick that obstinatelie holdeth anie one error after due conviction, though be hold much truth besides. There is no heretick that doth not hold some, yea much truth. The word of God pronounceth them idolatours, that obstinately contynue in anie idolatrous and false worship, though they doe manie other things according to the rules of the worde; ells were not the *Papistes* to be iudged Idolatours or Heretickes. Shall all they now that iudge according to the worde of God, be guiltie of that detestable heresie of perfection? What is this but to accuse God of heresie, whose iudgments these are? Because we cannot be perfect here, therfore we ought not to contend towards perfection, by leauing that which is
Rom. 12. 9. euill, as yt is shewed vnto vs, and endeuouring to do that which is good? Might not the Masse-booke, and the most vile heresies be thus defended and iustified; Because they are not perfect, therfore they not euill? Because they cannot be perfect, therfore they will leaue none euil? This is Mr. GIFFARDS best diuinitie he hath, to defend the worship of his Church: But let vs nowe come to the perticular defaults in their worship by vs obiected, and by him defended.

Romish feasts.

MR. GIFFARD being demanded vvhere he founde in the new Testamēt the *Romish Fastes* of his Church, As their *Embers, Sainctes Eaues, and Lent*; first confesseth, that in the whole Bible he can find no vvarrant for anie Romish fastes. But afterwardes (lest he should be vnlike himself) sayth, that vve iniuriouslie sclander and belye their Church in matching them vvith the blasphemouse Synagogue of ROME: Seing they place not in abstinence from meates ether the vvorship of God, remission of sinnes, nor merite: Seing they condemne the doctrine of Deuils &c. Whie should we by his rayling and subtile cauils be withdrawē from our present question, which because he dare not answere, and cannot approue his *Embers, Sainctes Eaues, and Lent Fastes* by scripture, he seeketh to turne away, and to cauile about other doctrines, as the putting holines, merit &c, in the abstinēce and the restraint of meates, vvherwith he was not chardged by vs; yet wherof happelie (if he were narrowlie sought and followed) he could not so wel cleare his Church, as he supposeth. We onlie made question of thinges done, and of the present practise of their Church. Namelie, how he could approue

their

their *Embers, Saincles Eaues, and Lents*, which vve caled Romiſh faſtes, by the worde of God; At which wordes he picketh a quarrle, that he might not be vrged to proue his *Embers, Saincles Eaues, Lent faſtes* by the Scripture. But let him cauil as much as he liſt at this worde *Romiſh*; Wherſoeuer and whenſoeuer they were invented, yt is certaine they were brought into and left in the Church by the POPE, and are ſtil vſed (though not altogether after ſo idolatrous a maner) at the ſame holie tides as they were and are in the *Romiſh* Church; and therfore are ſtill to be caled vpon his name, what Prince ſoeuer after commaund them, or vvhat Church ſoeuer vſe them. And euill prouide they for their Princes honor, that make her the author of ſuch abhominable idolatrous ſtuffe, as theſe *Romiſh faſtes*, your *Embers, Saincles Eaues, Lents* are, which he can no way colour or excuſe by anie politicke lawes, or tranſfer the blame from their Church therbie. No politick lawes can make that lawfull, which the word of God condemneth. No politick lawes can excuſe the Church from breaking the Commandements of God. Nether may theſe faſtes be eſteemed ciuill actions, becauſe the Princes lawe commandeth them: For ſo might all their vvorſhip of God be held ciuill actions, becauſe the Princes lawes in like maner commandeth them. But theſe faſtes are commanded and ſolemnly proclaimed in their Church and that by the Prieſt, as he is directed by his *Rubrick*, orderly as they ariſe in their Calendare. The people are ſommoned to the *Sinagogue* vnto publique prayer, al commanded to faſt &c: ſhall we call this a ciuile action? Nay ſure yt muſt be as much and as well eccleſiaſticall as anie other part of the vvorſhip and adminiſtration of your Church. Well, and beſides that you haue receaued and deriued theſe faſtes from the Church of ROME, let your ſpecial *collect*, vpon your Saincles Eaues, your bitter commination and ſpecial communion vpon your *Aſh wednesday*, with your *Epiſtle* out of *Ioel* 2. 12. *Turne you vnto me with all your hearte, with faſting, weeping, and mourning &c*, your *Goſpell* out of *Matthew* 6. 16. *When you faſt be not ſad as the Hipocrites &c*. Likewiſe your *Collect* and *Goſpell* vpon the firſt Sundaye of your Lent, making mention of CHRISTS 40. dayes faſt in the wildernes, deſiring that your 40. daves faſt may ſubdue the fleſh &c. Let this your apiſh, or rather popiſh counterfeighting. Let your ſpecial communions in your Paſſion weeke, your *Maundy* Thurſ-daye, your *Good friday* &c, ſhewe how popiſhlie you keepe theſe your faſtes. Furder, let your generall inhibition of fleſh and of mariage at theſe Pope-holie tides, and your Biſſhops ſpeciall diſpenſation for both, by their licences for money, ſhew, how popiſhlie your Church of *England* keepeth theſe idolatrous execrable faſtes; and whether herein your Church maintayneth not the doctrines of Deuills. To conclude, let anie man by the Teſtament of CHRIST iudge, whether theſe annuarie preſcribed faſtes by waye of lawe vnto all Congregations from yeare to yeare, at ſet tymes and ceaſons, without anie preſent occaſion ſo vrging, be anie thing like

A ſtraunge Reaſon. is there no difference betweene matters of ceremony inioined, and of ſubſtance approued by the Ciuill Magiſtrate?

like those holie Christian fastes which the primatiue Churches vsed, ether according to their general or perticular occasions:

Idoll feasts. NExt ensue your idoll feastes, your *Al-Hallowes, Candlemas, seuerall Ladie daies, Sainctes daies, and dedicating your Churches vnto Sainctes.* Here you say we thunder out terror, as if the Church of *England* did worship Idolles and celebrate feastes in the honor of false Gods: and yet all is but a starck lye, and a wicked sclaunder. Here your euill conscience fearing the blowe before yt come, can prouide no warde but your accustomed rayling, which is the way to make it more heauie & soare. If you had according to our requestes approued your feastes & holie dayes of your Church &c, by the Testament of *Christ*, vve had yeilded thervnto; or howsoeuer, you had therby beene freed from these feares & iudgmēts that pursue your euill conscience. Then had you not vpon this occasion needed or vsed these vayne protestations, how you hold but one only God, and one Mediator betweene God & man, the man *Iesus Christ*, That God onely is to be worshipped through the mediation of *Christ*, That Sainctes are not to be worshipped, no dayes to be celebrated in their honor, nor Churches dedicated vnto them: How bitterlie then do you sclāder? That you keep no such Feastes, dedicate Eaues, Daies, and Churches in their name, you cā with no shame denie; for the present practize of your church through euerie moneth in y^e^ yeare, sheweth this true. Onely nowe yt remayneth in question, whether these Feastes &c, be consonant to *Christes* Testament, or idolatrous. And you being requested, ought to haue prooued this keeping these Feastes, these holie *Cessations* by way of lawe, this dedicating Eaues, Dayes and Churches in Sainctes names, by the euident testimonie of Gods word, before you had thus reuiled vs. But surelie as you are more thē loath to be drawen to the triall & proofe of this stuffe, so take we no delight to rake in this most noysome dounge of your solemne Feastes & vaine worship, which you (as sweete odoures) offer vp vnto God in the name & mediation of his Sonne *Christ Iesus*. What wil you answeare vnto God (though you wil vouchsalf vs none answeare) when he shall aske you who hath required these thinges at your handes? What will you then pleade for your Iewish feastes of *Easter* & *Pentecoste*? If you saye you keep them not after the maner of the Iewes, yet can you not be said to keep them according to *Christes* Testament; for there you haue no warrant for such feastes. What wil you pleade for your popish feastes of *Christmass, Al-Hallowes, Candlemass*, &c. For your diuiding and deuising *Christs* life into a stage-playe, celebrating his birth vpō one daye, his Circumcision vpon an other, his *Epiphanie* (as you cal yt) vpon an other &c, yea anie of these vpon one special daye more then an other? But where haue you learned to keepe them after your heathen and prophane maner, with garnishing your earthlie houses, decking your bodies with gaye clothes, great cheare in glottonie, excesse, ryot, idle games, dicing, dauncing, mumming, masking, wassaling; what president can you shew of such

Mat. 15, 8.

The most noysome Dounge of yor Solemne feasts.

Gala. 4. 9.

such worshipping and feasting, except it be that holie daye which the *Israelites* kept before the Calf vnto the Lorde in the wildernes *Exod.* 32. 5.6. where haue you thus learned CHRIST? Is this to keepe the feaste with the vnleauened breade of sincerities and truth? to crucifie the old man? to be planted to the similitude of his death & of his resurrection &c? What cā you there pleade for your superstitious deuotiōs towards your *Ladie*, keeping a Daye, an Eaue, a Fast, a Feast, a cessation from al labours, an especial worship to her *Annunciation*, an other to her *Purificatiō* yeerly in your Church? It were good you would consider of these things what you can answeare: for certis we poore ignorant Christians can see no other *mystery* in the matter, but that yt is detestable idolatrye, euē that verie powring out your drinck offringes and burning incense to the *Queene* of heauen. Further what wil you then say to your celebration of deade Saincts, keeping one solemne daye vnto them al at once? And againe seuerallie to *Iohn Baptist*, and to the Apostles as they are allotted in their Pageant: *George* also your S*t*. Patron must not be forgottē: A daye also is kept to the martyre *Stephen*, an other daye to the *Innocents*, with their daye, eaue, fast, feast, cessation, special worship to euerie one perticularlie. What warrant can you shew for this out of the Bible? The Patriarcks, Prophets, godly Kings were neuer so celebrated: neither haue you anie commandement or president in al the newe Testament thus to celebrate them. *Paule* & *Peter* whilest they were aliue desired to be remembred and prayed for of the Church, but neuer required anie such dutie being deade. Further, what wil you answeare for your keping a daye, cessation &c to S*t*. *Michael* & *al Angells*? how wil you excuse your self of most high idolatrie, advancing your self in thinges you neuer sawe, rashlie puffed vp of your fleshlie minde, and not holding the heade, depriuing others of their Crowne? It wil not then stand, to saye, you worship the Lorde by these deuises; for so said your Fathers in the wildernes. *To morrow the holy day of the Lorde.* The Lorde he wilbe worshipped according to his owne wil reuealed to vs in his worde; and not by our deuises, how holie soeuer they seeme. If then God be not worshipped with this kinde of worship, their Idolls are; or (to speake rather as the Prophets and the Apostles doe) the deuil is worshipped therbie. *Leuit.* 17.7. *Deut.* 32.17. 2 *Chronicles.* 11.15. 1 *Corint.* 10.20. And thus your owne conclusiō which you tooke so heynously, falleth apace vpō you; and you haue not brought one reason to saue or cleare your self. As to your doctrines by you verballie alleadged concerning God and his worship, the idolatrous *Israelites and Iewes* in their greatest schisme & deepest apostasy could haue alleadged manie true doctrines also. But nothing is more sure then this; *Christ* is not a Priest for such sacrifices as his Father is not pleased with. Nether is he a Mediator of anie other Testamēt then his owne. As to the *Dedication* of your Churches vnto deade Saincts, and the caling them by their owne names, the first you say was the fault of the *Papistes*, but you in caling them after the same names doe not sinne. Was it a fault in your predecessors so

Iere. 44.

Colloss. 2.18. 19.

they are not blind, but mad & malice, & them to spare.

Exod. 32.5.

to dedicate & cal them, and shall it be no fault in you so to cal them as they had dedicated & left them vnto you? But you so cal them only to distinguish them. Whie this excuse they also had. But they had furder superstition in these places and Sainctes. And doe not you nourish the same superstitiō in the weake, and animate the Papistes in their sinnes, by ratifying these their doings and calling your Churches by the same names they baptized them in? But might we aske you where you thus learned to cal & distinguish christian Congregatiōs in the Scriptures? your answeare & place is readie, *Luke. Act.* 17. caleth a streate in *Athens*, *Mars* streate, and aske vs if he therfore dedicated it to that heathē God.

8. We answere you, that if *Luke* should so giue the name & cal it speaking in his owne person for himself, he should sinne & commit idolatrie, in naming the Creature of God after an Idol, as you do in caling the *Daies* *Psal.* 16. 4. & your *Churches* after the names of such Sainctes. *David* saith he wil not take the names of their Idolls in his lippes. But *Luke* here recordeth the historie of such thinges as came vnto PAVLE in *Athens*, and the vulgar name of the place whether the *Athenian* Philosophers ledd *Paule*, naming yt after their maner, not that himself so caled yt willingly, or to giue vs boldnes to do the like, but rather to manifest their faule & superstitious feare they stoode in of their Idolls as *Paule verse* 22. sheweth, by y. reproofe of their fault, teaching vs to auoyde the like. And cā you collect y' because *Luke* writeth that they of *Athens* named a streate after *Mars*, they of *Alexandria* signed a ship vnto *Castor* & *Pollux*, that christians may by those places name or cal anie thing in their possession after Idolls or deade Sainctes? Is this the best doctrine you can drawe, & vse you cā make of this Scripture? yet is it the only place of Scripture you haue vsed to approue any part of your publique worship, which we had blamed vnto you. We wil nowstand to vrge the Poperie & superstition of some of the Sainctes names of your Churches, how some of them are caled after *Christs* sepulchre, others after al the rable of Sainctes both men & weomen, Sainctes in the Popes Calendare; but proceade to the rest of your trumperie.

As your *Comminations*, *Rogations*, *Purifications*. Your *Comminations* you saye are a part of Canonicall Scripture, which is to be read in the Church Partes of Canonicall Scripture, indeed they are, by you miserably dismembred & bownd vp together, and wickedly vsed and peruerted to such superstition & idolatrie, being vsed in the place & vpon the daye of popish shrift: Or rather (as your Portesse saith) in the place of the *Discipline* of the church, and of the *Penance*, vsed in the beginning of *Lent*. Thus in the best vse of it by your owne confession yt is an execrable Idoll, in that it is brought into your Church, and supplieth the place of *Christes* discipline in his Church, and is vsed in stead therof vntill *Christes* discipline may be restored againe (vvhich you there say is much to be wished) yt being nothing lesse then that which it standeth for by your owne confessions in the preample before your *Comminations*: Yt re- *Zecha.* 11. mayneth then the instrument of those Idoll shepheardes to feede the

sheep

ſheep of diſtructiō with the curſe of God, being ſealed vnto your whole Church by your owne mouthes, All your Church being generallye founde, and wilfullie remayning guiltie in ſom ſinnes there condemned: As theſe publique idolatries, others, and each one in ſundrie particulars: as deceipt, wronge, whoredome &c. We wil not here ſtand to diſcuſſe the follye & Poperie of this ſolemne peice of your worſhip and adminiſtratiō. Penance & your Lent faſt are groſſe to euerie one, in whom is anie light.

Your *Regulons* you ſay are but limiting the boundes of euerie Pariſh, to auoyde contention. But we would then knowe of you how it became an act of your Church, a part of your Paſtors office, to be dōne by the Parſon and the parriſh Clarcke with the reſt of the pariſhners, certaine *Pſalmes* the *Letanie* & Collects being ſaid ouer the Graſſe, Corne, and Cattayle, in place of the popiſh proceſſion. Yea there are of your Prieſtes that wil not faile to reade a *Goſpel* when they come at a croſſe way orderly. This is ſomewhat more thē viſiting the bowndes. Nether euer thought we that ſuch ciuile actions had belōged to the Church & Miniſtrie. *Chriſt* would not be made a diuider here on earth, there are Ciuile iudgmēt ſeates appoincted therunto. And howſoeuer this publique ſollemne worſhip be commaunded by other iniunctions of your Church, and not by your ſeruice-booke, yet according to that booke is this ſolemne action performed. *Rogations.* *Luk. 12. 14.*

Purifications you ſay are anexed to make vp our ryming figure: For nether your Booke nor doctrine of your Church alloweth anie other purification, then in the bloude of the Lambe &c. nether yet did the *Iewes* (from whom the *Pope* (as yt ſhould ſeeme) deriued this worſhip) hold anie other purificatiō thē in the bloude of that Lambe, although they figured that bloude by ſundrie rites & ceremonies, of which ſort this maner of bringing weomē to the Prieſt in the Church after childbirth, and a certaine nomber of dayes expired, was. Yet ſeeing you wil at no hand be ſaid to imitate the *Iewes* herein, you muſt then take it from the *Pope* of neceſſitie, for other auethor you can finde none for yt, nether anie preſident or warrant in the Teſtamēt of *Chriſt*. The woemans monethlie reſtraint and ſeperation from your Church, her comming after that iuſt tyme wympeled, vealed, with her Goſips & Neighbours following her, her kneeling downe before and offring vnto the Prieſt, The Prieſtes Churching, praying ouer her, bleſſing her from *Sonne* and *Moon*, deliuering her in the end to her former vocation, ſhewe ſomewhat beſides giuing of thākes. But if yt ſhould be admitted only a thankſgiuing, We would then knowe of *Mr. Giffard* or his Ordinarie, how this perticular & ordinarie (though miraculous) matter, more thē al other ſtrange actes, wonderful and extraordinarie deliuerances both by ſea and by land, manie and great benefites of the Lord both to men and woemen, ſhould be made a publique action of the Church, an eſpecial part of the publique worſhip and adminiſtration therof. *Purifications.*

And

And what warrant they haue in *Christes* Teſtament for this. But if they there haue none, whie other perticular and priuate benefites may not aſwel be brought into the Church alſo, and be enioyned by lawe, as this; and then what end would there be of theſe deuiſes, and what place to the publique miniſtrie of Gods worde in the Church? Furder we would knowe of them whie theſe woemen ſhould by lawe be conſtrained to defer their thankſ-giuing vntil the moneth be expired, Or if they haue giuē God thākes before priuatly, whie they ſhould for his priuate & peculiar benefite be compelled to giue thankes publiquely againe for the ſame, or rather to hire the Prieſt to giue thanks for her againe. Of theſe pointes touching this matter, we would craue *Mr. Giffards* learned and direct anſweare in his nextbooke.

Tithes, offrings &c.

Next come your *Tithes, Offrings, Mortuaries.* Theſe you ſaye are but for maintenance of your Miniſtrie, and not as a matter tyed of neceſſitie vnto a Prieſthode, as in the time of the lawe; and if they were, the error were not fundamental. We neuer doubted but that they were the maintenance of your Miniſtrie; but whether the Miniſtrie of *Chriſt* nowe vnder the Goſpell may be ſo maintayned, is the queſtion. We reade in the Teſtament, that the Miniſtrie of the Goſpel ought to be maintayned by the flockes vnto which they attēd, and that by the free & louing contribution of the faithful, according to the Miniſters neceſſitie, & the peoples habilitye from time to time. We reade not in the Teſtament that this contribution ought to be impoſed by waye of 1. lawe, or 2. bargaine vpon the people; As by paying tenthes, thirdes, 40. or 50. pownds a yeare. We finde not in the Teſtamēt that the Miniſters of CHRIST ought to ſel their adminiſtration, as the Sacraments &c. Nowe let the *Tithes, Offrings, set wages* of your Miniſtrie (we meane the inferior common miniſtrie of Parſons, Vickars, roving Curates, or hireling Preachers, and not of the Lordlie ſort which liue as Princes in Pallaces, nor of your Collegiate Prieſts in their dennes) be examined by theſe rules, and tryed, whether they haue anie foundation in the worde of God or no. As to their accurſed couetouſnes & odious portſale not onlie of their owne tongues, but of that Goſpel & miniſtration (which they pretend) of your *Sacraments, Baptiſme, Supper, Churching, Marrijng, Burijng &c.* and that to the moſt prophane and vngodlie for their tithes, offrings, wage &c, *Mr. Giffard* ſhal neuer be able to hide from God, or excuſe before men. It would require a lardge diſcourſe to ſet downe how theſe their *tithes* accord in euerie perticular vnto the *Leuitical decimations*; And how dangerous nowe it were to reviue, and vnpoſſible to joyne theſe lawes vnto CHRISTES Miniſtrie and Goſpel. If that prieſthode be remoued, there muſt be of *neceſſitie* a removing of the lawe. They that reviue anie part of the Ceremonial lawe, are bownde to the whole lawe, and abolished from CHRIST. Let *Mr. Giffard* then looke whether this error be *fundamental* as he caleth yt, being obſtinatelie held. The Princes commandement wil no more change the nature of this

1 Cor. 9.
Gal. 6. 6
1 Tim. 6. 8
Mat. 10.
2 Cor. 11. 20.
1 Theſ. 2. 5
2 Pet. 2. 15
Jud. 11. 12. 13

accurſed couetouſnes & odious portſale.

Num. 18

Hebr. 7. 12
Gal. 5. 3. 4
Phil. 3. 2

lawe,

lawe, then the commandement of *Ezekias* and other godlie Kings did before tyme, For so might al the lawes of God which Princes ſhould cõmande be tranſferred from God to men. If it be ſaid they vſe theſe *Tithes* &c otherwiſe, ſo alſo might the *Galatians* and *Corinthians* haue ſaid of ſuch Seremonies as they would haue ioyned to the Goſpel.

Nowe are we to take a viewe of your *maner of viſiting the ſicke & houſſling them with the Sacrament. Your Abſolution, Dirges, and funeral Sermons ouer & for the deade.* You confeſſe a maner of viſiting the ſicke preſcribed, but you demande of vs where we haue ſeene it practized by, or vrged at their handes which are able and diligent Paſtors, by theſe that haue the gouernment of your Church. Wee anſweare, that it ſufficeth to be commanded and preſcribed by your ſeruice-booke vnto all your Miniſters and Churches, to the diligent obſeruation wherof all ful Prieſtes are ſworne. Furder your Church-Wardens & Sidemen are ſworne to preſent all defaultes therin at the Arch-Deacons or Cõmiſſaries Courtes. So that no marueyle though this booke be founde in the handes of the moſt diligent & able Prieſtes, reading yt ouer weomẽ at their Churching, ouer the maried, ouer the ſicke, ouer yᵉ deade, and where not. And for *Mr. Giffards* ſatiſfying, we giue him to weite, that as learned Prieſtes as he, haue vſed this booke to the *viſitation* of the ſicke. And nowe we would knowe of him whie theſe able Prieſtes ſhould haue more libertie to pray by the the direction of the ſpirit for and with the ſick, according to their preſent eſtate, thẽ they are allowed by thoſe that haue the gouernment of your Church in the publique praiers of the whole Church, according to the preſent eſtate therof. To conclude, we would knowe of him by what warrant in Gods worde the Church can preſcribe & enioyne ſuch a forme of *viſiting &c.*

viſiting of ye ſicke.

As to their *Abſolution* which *Mr. Giffard* ſo ſlily would paſſe ouer without ſpeakinh anie worde therof, Let the Reader vnderſtand that nothing can be more popiſh or blaſphemous then yt is: where a ſacrilegious Prieſt taketh vpon him by the authoritie committed vnto him, to abſolue the ſicke from all his ſinnes. Hath anie mortal man power to forgiue ſinnes? Or is it not the office of God alone? Hath the Prieſt power to forgiue al ſinnes, ſuch as are not made vnto him? What horrible blaſphemie is this? To him that hath power to forgiue all ſinnes, to him we may make our prayers and ſupplications, him only may we worſhip. Hath the greateſt Miniſter of the Church any more power to retaine or looſe the ſinne of the leaſt member, then the ſaid member hath to bind or looſe his ſinne? Doth not this rule of our Sauiour aſwel extend vnto him as to the leaſt in the Church, *If thie brother ſinne againſt thee rebuke him, and if he repent forgiue him?* Hath not the Church power to reproue and caſt out their *Paſtor* if he ſo deſerue? Is not al this binding & looſing donne by the worde of God, and not by anie power or excellencye of man? Hath not the worde of God the like power and effect againſt ſinne in the mouth of the leaſt of Gods ſeruants, as in yᵉ mouth of the greateſt? Let this *Collect* then (wherbie the Prieſt in their *Leitourgie*

Abſolution. Take with nothing more popiſh or blaſphemous.

* *

Luk. 17. 3. Rom. 16. 17. 1 Tim. 5. 20 Pſal. 149.

by the power committed vnto him absolueth the sick of al his sinnes) remaine one witnesse (amongst manie other) of their Poperie, and vntil more come, of most high blasphemie.

Ministring of ye Sacr. of ye sicke; housling in housling.

Mr. GIFFARD taketh verie heinouslie at our handes this phrase of *housling, with the Sacrament* terming yt a false packing in vs, and goeth about to purge his Church therof, by shewing how yt denieth al ye wicked blasphemous corrupt doctrines of the *Papists* touching the Lordes *Supper*: And also denieth, that a man is of necessitie to receaue yt at his death. Thus euer with his impertinent matters he vvith-draweth and shrinketh from the present question. We must therfore still call him backe to the poynte, and demaund of him what warrant in CHRISTS Testament their Church hath to institute a priuate *Communion*, or to administer the *Supper* of the Lord in anie other place thē where ye church is assembled. This if he can doe, then indeed we haue faulted in caling yt an *Housel*. But if he can shewe no warrant for this priuate domestical *Communion*, then we must still blame this action as popish, superstitious, and irregular, what doctrines soeuer they hold of the Lordes *Supper* besides. Againe, though they exhort and perswade the sick person that this Sacrament is not then of necessitie; Yet if he be so superstitious to require it, the Priest then is bownde of necessitie to deliuer yt him, though there be no more to receaue then they two. And what is this but to nourish superstition, or to make the Sacrament so deliuered of great value & proffit vnto them. Thus iugleth & toyeth your Church with the holy things of God at her pleasure:

1 Cor. 11. 20

THE *Papistes* you say that inuented the *Purgatorie*, had also their blasphemous diriges & prayers for the deade: But we are more then impudent in lying, to terme the prayers which you vse at burials, such: seing your Church denieth the *Purgatorie*, prayers for the deade &c. We will not requite you with euil wordes, but let the proofe of these matters declare who is a lyer and impudent. We would therfore first knowe of you where you haue learned to make the burial of your deade an ecclesiasticall action, part of the Pastors office, and to make it an especial part of your worship; if not of the POPE? Then where you learned to burie in your Hallowed Churches and Church-yardes (as though you had not fieldes and grounde to bury in) with a special Dirige and *Leitourgie*, with praiers, Singers, Ringers, Mourners, Beades-mē &c, if not of the POPE? It were too longe to shewe the originall and processe of this superstition, with the great aduantage that cōmeth to the Priestes therbie. It were needles also to shewe, howe this your *Leitourgie*, Dirige and prayers, are fetched and peiced out of the POPES Portesse. It were curious to relate the watching, preparing, arraying, crossing, dressing the corps to the graue, also the array of the Mourners with all the superstition of the *Heraldes*, the attyre of the Priestes and Clarckes, with their tymes and place when and vvhere to receaue, vvhen to rest, when to singe, to reade, to praye, when and with what wordes to cast on the

Burial of ye dead; doth prove Purgatorie.

first

first shouel of earth by the hand of the Priest, the graue being made easte and west &c. Onely this in general we say, that all these deuises (seing God no where commandeth them in his worde) are vayne, superstitious, and fond, as whereby Gods name is highly taken in vayne, prophaned, and abused; yea his holy spirit most impiously blasphemed & despighted. For whileſt the whole land is of their Church, and they bury all that dye in their Church of their natural death after this maner with this *Leiturgie* (but such as dye of any violent death, how christianly soeuer, they vouchsalf not thus to burye) pronouncing in the *collect* they vse whileſt earth is casting on, that God in his mercy hath taken to himself the Soule of that their deare Brother or Sister departed, they therbie iustifie the most wicked, graceleſſe, impenitent vvretches, Atheistes, blasphemers, Idolarours, Papists, Anabaptists, Heretickes, Coniurers that dye in their sinnes, as though such could haue anie benefite by the death of CHRIST, or the mercy of God belonged vnto such as dye in their sinnes impenitent, except peraduenture the Prieſtes prayers nowe, the holines of the grownd, and this christen buryal &c, may helpe him; thus openlie contradicting th'expreſſe word of God, and hardening all the reſt of your prophane Atheists, Idolators, whore-masters, blasphemers in their sinnes. Likewise in an other *collect*, where they desire God, that they with that their departed brother may haue a perfect consummation & bliſſe both in bodie & soule, what do they but pray for the Soule of the deade, seing they burye all with this *collect*, and some must needes dye apparantly wicked, and impenitent. Yea what doe they hereby but establish a Purgatory, or some such meane place, for in Hel there is no redemption. Thus whither doth not man wander whileſt he followeth his owne inventions, and forsaketh the straight pathes of the Lorde.

As to their venal funerall Sermons, they haue as litle grownde or vvarrant in the Scriptures, as their Dirige and funeral *Collects* haue. Wel may they derive them from the funeral Orations of the Heathen Orators, but no president they haue of the godlie in anie age so to bury their deade. We reade of no such matter at anie of the Patriarches, Prophets, or godlie Kinges burial. No nor at the burial of our Sauiour CHRIST, of the Martyr *Stephen*, of the Apostle *Iames*, or anie of the faithful in those tymes; yet were there as godlie, religious, learned, and able men to doe yt then alriue & remayning, as they that thinck the best of themselues nowe, if the holy Ghost had seene it so needful.

funerall Sermons about all put out of ye church.

Next fellowe your corrupt maner of administring the Sacraments, the Font, the Crosse in baptisme, your Gossips, and blasphemous *Collects* vsed to this Sacrament, your Baptisme by weomen, Bishoping, with other heretical *collects* of this booke &c; when we shew (you say) whie the Fonte is an abhomination, you shal knowe what to say. How idolatrously the Font was inuented, brought into y^e^ church, hallowed, &

the Pope, is euident to all men. Whether they fetched this from the *Iewes* Lauar, Sea, or Base, we will not here dispute. Sufficeth it vs that yt ys an idolatrous, popish, enchaũted, hallowed relique, wherin they put & kept their enchaunted hallowed water, and vsed yt to manie execrable idolatries. Therfore yt is an abhominatiõ to the Lord, a detestable Idoll that ought to be vtterly abolished by the lawe of God, and ought not to be vsed in his Church and worship. Furder seing yt nourisheth the *Papists*, the weake and ignorant in their fore-conceaued superstitiõ, and is an offence vnto the godly, if yt were a thing in libertie, yet ought is not to be thus vsed, much lesse thus enioyned & retayned by vertue of lawe vpon all Congregations. And seing in the best imagination of yt, it is not an instrument of anie more necessitie or vse vnto this Sacrament then anie other cleane and decent vessel, seing also our Sauiour CHRIST hath not separated anie vessel or water to this vse; We cannot see how a fewe men may be thus bold to command this vessel vpon all Churches by waye of lawe, and to forbid all other vnto this vse. For what is this but to restraine that which God hath left in libertie, to cõtrole God, and to make newe lawes for his Church. And whie might they not by the same vsurped power bring in what vnnecessarie Ceremonies they list, euẽ al their fore-Fathers ye *Iewes* & *Popes* infinite traditions, aswel as these popish deuises & Iewish ordinances aboue-said; aswel as these popish idolatrous reliques of Fonte, Bells, Organs, Musick, Surplices, Coapes, Vestimentes, Habites, Hoodes, Cappes, Tippetts, Tires &c.

The fonte, an enchaunted Relique./.

Deut. 7.
2 king. 18. 4

Rom. 14.
1 Cor. 8.

1 Cor. 6. 12.

Gal. 5. 1.

Byt if these least little thinges, which they call matters indifferent, wherein al men ought to obey, proue so heynous in Gods eyes, so pernitious to the whole Church, what shal we thinck of their *Simbolical* Ceremonies, tryflings, iocolings that they haue added to their Sacracraments? As vnto their Baptisme a Dialogue betwixt the Priest, the Clarcke, the God-fathers, God-mothers, and the Infant; the signe of the Crosse, the sanctifying or making holie their water &c. Their fowre sortes of Baptismes. Namely, 1. Their publique Baptisme by the Priest &c. 2. Their hastie Baptisme by weomen. 3. Their Baptisme by supposition. *N. if thou be not baptised I baptize thee &c.* 4. And their Lorde the Bishop his Baptisme, or *Confirmation* of CHRISTS baptisme. Likewise in their Sacrament of the Supper their friuolous *Leitourgie* stinting the Priest when and how to stand at the North end of the Table, what and when to saye and praye, when to kneele, when to tourne, when to glory God &c. Also the vayne Dialogue betwixt the Priest, Clarcke, and People. Their altering the wordes of CHRISTS institution, and deliuering yt after a popish maner. *The bodie of our Lord* IESVS CHRIST *which was giuen for thee preserue thie Bodie and Soule vnto euerlasting Life &c.* and that kneeling, that they might adore the bread, or at least retaine a taste of their former superstition in tyme of high poperie &c. Of this Sacrament they haue also diuers kindes, with di-

Toching ye Baptisme.

kneeling at ye Com, is to adore the Bread.

uers.

uers *Leitourgies*, As publique, or ordinarie; Sollemne, vpon certaine of their Festiuals; And priuate, or domeſtical. Not here to ſpeake of their other half Sacraments, As their Penance or *Communion* vpon *Ash-wednesday*, with their ſpecial *Leitourgie* therevnto. Their *Solemnization* of *Mariage* in the bodie of their Church vpon the Lordes daye or otherwiſe by the Prieſt, with his booke and ſpecial *Leitourgie*, with a Ring (as the element) to be laid vpon the Seruice-booke, which doth hallowe yt in ſheade of holie Water: with which ring the man muſt be taught of the Prieſt to wedd his wief &c, And the marryed offer vnto the Prieſt and Clarck.

Touching the Croſſe, Mr. *Gifford* confeſſeth yt to be moſt blaſphemouſly and horribly abuſed in Poperye, they aſcribing vnto yt power to driue out deuils, and worſhipping yt with deuine honor. We looked that after his accuſtomed maner he ſhould haue ſaid, But our Church doth not ſo thinck of or worſhip the Croſſe, Therfore you *Brownists* moſt impudentlye ſclander &c. But in ſteade of this he ſaith neuer a worde to the matter in particular: Saue vnto *Symbolical* ceremonies in general he is of iudgment, That the antient Churches immediatlie after th'apoſtles tyme did offend, in taking ouer much liberte to ordeine ceremonies *Symbolical*: Yet he doubteth not, but verie reuerend godlie learned men, ledd by th'example of thoſe holye Fathers, haue iudged it lawful for the Churches to ordeyne ſuch Ceremonies. We would firſt therfore knowe of thoſe reuerend godlie learned, and not of Mr. *Gifford* whiethey (nowe that al are Chriſtian and no heathen amongſt them) retaine & enioyne this ſuperſtitious ſigne of the croſſe in th'adminiſtration of their baptiſme. Alſo whether they are not perſuaded, That our Sauiour *Chriſtes* inſtitution which the Apoſtles taught and deliuered vnto the Churches touching th'adminiſtration of the Sacraments, was perfect and fullie ſufficient. Yf they ſo thincke of yt, Whether they iudge it lawful for anie mortal men, or the whole Church, willingly & wittingly to alter or add anie thing to, or plucke anie thing from the ſaid inſtitution of our Sauiour in the Sacraments: Or if they ſo add, Whether our Sauiour doth accept and bleſſe yt, as his owne inſtitution. And if God doe not accept or bleſſe ſuch Sacraments, (where his inſtitution is thus wilfullie violated and changed, Howe ſuch adulterate Sacraments may be ſaid the true ſeales of Gods Couenant; eſpeciallie where ſuch a blaſphemous horrible, popiſh, idolatrous ceremonie is vſed, as Mr. *Gifford* confeſſeth this ſigne of the croſſe to be, except yt be better with them then it was with the *Papiſtes*: Or howe may the faithful in this eſtate ioyne vnto them. And nowe yt would be knowen of Mr. *Gifford* (ſeing he in his owne iudgment condemneth theſe *Symbolical* Ceremonies) howe he dare thus preſumtuouſly breake CHRISTES inſtitution in deliuering them after the maner preſcribed, and ioyne vnto thoſe men that enioyne thoſe ceremonies, againſt ſuch of CHRISTES faithful ſeruants as reproue them, ſtand, and

1. Baptiſme, an adulterate Sacrament, & no true ſeale of gods couenant, by reaſon of the ſigne of the Croſſe.

suffer againſt them. Is not this moſt fearefully and preſumptuouſly to tempt God, to ſinne againſt his owne cõſcience? It is no excuſe vnto him to ſaye, the beſt reformed Churches doe vſe witneſſes (he meaneth God-fathers, and God-mothers) in baptiſme. For his owne conſcience knoweth and iudgeth, that the beſt Churches doe erre in ſo doing.

It is not their rash, fearfull preſumption so to tempt the best reformed churches?

Furder, *Baptiſme* being publique, to be deliuered openlie in th'aſſemblie when the whole Churche is mett together, what neede moſt witneſſes of the matter then the whole Congregation. But howe wicked and impious is that lawe of their Church, which forbiddeth the Parents to anſwere and vndertake for the bringing vp their owne children in the true faith and feare of God, and driueth them to bring Popiſh Goſſips or ſureties, who muſt both vndertake, vowe, and anſwere for their childe, *That he doth forſake the Deuil & his workes &c.* What can be more vaine, foliſh, and ridiculous?

M. Giff. here confeſſeth both ſome members of their Church to be popiſh, ſuperſtitious, & ignorant: And alſo this baptiſme of their Church to be ſuch.

TO the *Baptiſme* by weomen you anſweare, That it is both cõdemned by the cheif Gouernours of your Church, and is not practized, except it be among the popiſh & ſuperſtitious ignorãt ſort. Firſt we muſt oppoſe the publique lawe of your Church againſt thoſe your gouernours, who we ſuppoſe (as confidentlie as you ſpeake) wil not proue in the plural nomber, when the pointe cõmeth to ſcanning. Your lawe in 3 places of your Porteſſe doth not onlie allowe the baptiſme by weomẽ, but publiquelie iuſtifie it, and make thã kinde of neceſſitie of ſuch priuat baptiſme: Saiing, that if the child be in danger, they may baptiſe yt at home without a Miniſter, and that in this caſe they haue donne wel & according to due order, concerning the baptiſinge of this childe, which being borne in original ſinne & in the wrath of God, is nowe by the lauer of regeneration in baptiſme receiued into the nomber of the children of God, and heires of life euerlaſting. Wherin, beſides that they moſt highlie breake & prophane th'inſtitutiõ and ordinances of *Chriſt* cõcerning the publique ſeale of his Holie Couenãt, in deliuering yt without a lawful Miniſter priuatelie in a houſe, raſhlie, and vnreuerently without due order &c, they alſo conſequẽtly maintaine & teach theſe popiſh blaſphemous errors therbye. That if the childe had dyed vnbaptized, yt had bene damned; And that baptiſme is of neceſſitie to ſaluation: For ells what needed ſo great feare & haſte, that they would not ſtaye to bring the childe to the publique Congregation, no not ſo much as for the Miniſter to baptiſe yt? Or how could there be ſo great cauſe and ſo greate neceſſitie in the matter as their booke mentioneth, if they thought that the ſaluation of the childe honge not vpon the Baptiſme? Wherbie is manifeſtly cõuinced, as alſo by their wordes not ſecretlie implyed, That they hold *Baptiſme* the cauſe, and not the ſeale of ſaluation. For ells to the infant nowe dying what good could baptiſme doe? Or which waye could yt be a *Lauer of regeneration* vnto yt, or receiue yt into the nomber of Gods children? We had thought that the ſaluation of the childe had onlie honge vpon th'eternal election

moſt ignorant, impudent, and malicious ſlanders &c.

and

and predestination of God: And that the seale of the Couenant had belonged vnto yt, by reason of the Parents faith, and is administred not as anie helpe or present benefite to the newe borne infant, so much as when yt commeth to ryper age to be a contynual comfort & help vnto yt,

Bisshopping *Mr. Giffard* saith is litle vsed or vrged in the Church of *England*, being loath belike to make anie defence therof. Yet it is certaine that the Priest is in his Portesse enioyned to commaund, That the children be brought to the Bisshop to be confirmed, so soone as they can saye in the vulgare tongue, the articles of their faith &c. Also in an other place of their said seruice-booke there is an expresse lawe. *That none shalbe admitted to the holye Communion, vntil such time as he can say the Catechisme, and be confirmed.* Howe accorde these lawes to *Mr. Giffards* saying, that yt is litle vsed? But what a monstrous matter is this confirmation of their Church, where the Baptisme of CHRIST is to be confirmed of a wretched man, if he were (as he is nothing lesse) a seruant of CHRISTS? Yea that *Christes* faithful seruāts (whom CHRIST hath alredie publiquely baptised, receyued, and engrafted vnto himselfe) should be kept from the comfortable table of the Lorde, vntil they haue a popish Bisshop his confirmation? Not here to mention the binding of the faith of the whole Church to an *Apocrypha Catechisme*. Yet to make this their confirmation either of greater estimation, or more execrable with all men, they add in the second cause manie speciall vertues therof. Namely, that by their *imposition of handes and praier, such as are so confirmed by them, maye receaue strength and defence against all temptations to sinne, and the assaultes of the worlde and the Deuil.* Surely if this be true, great is the Bisshops faulte to neglect the practise therof; but howe great then our sinne, to blame and condemne such a wonderfull & excellent ordinance. But doubtles this is either too good or too bad to be true. If al they vpon whom these Bisshops shal laye their hādes & praye ouer, shal receaue strength and defence against al temptations to sinne, and the assaults of the worlde and the deuil, then shal al they that receaue this *confirmation* be vndoubtedlie saued. Yea if anie of them whome the Bisshop shal thus confirme, shal receiue this strength and defence &c, then haue the Bisshops greater power, and their prayers more vertue, then euer God gaue to anie mortal man, yea then euer he gaue to our Sauiour CHRIST himself, with whom though *Iudas* were contynuallie conuersant his most Heauenly doctrines and holie prayers, yet the *Deuil* entred into him and preuayled against him. Though *Peter* were a right deare and faithful seruant of CHRIST, yet *Sathan* sifted him, and he fell. Yea we had thought that our Sauiour onlie had receiued this strength and defence against al temptations to sinne, assaults &c. And that al mortal men had bene dailye subiect to sinne, temptation, &c, that our reioycing might be of God, and not of our selues, and Gods glorie be shewed and perfected through our weaknes. If these

Cōfirmatiō, a monstrous matter.

vanities

vanities of the Biſſops were true, then might it indeed rightly be called a *Confirmation*, for then ſuch as had that were ſure and ſure, there then to thoſe ſhould be no more vſe of CHRISTES merites, ſuffrings, or mediation, or of Gods mercye. But becauſe al men are cõtinuallie prone vnto, and euen encloſed and compaſſed about with ſinne, whileſt they dwel in this mortal fleſh, and haue continual needs of Gods mercy, and vſe of CHRISTS merites, ſuffrings, and mediation: Yea becauſe we ſee wel nigh al thoſe whom the Biſſhops haue thus *confirmed*, to be confirmed in al ſinne and wickednes, and euen the Biſſhops themſelues the auctors of this deuiſe (from whom al this vertue and holines ſhould flowe fourth vnto others) to be them-ſelues the verie ſynkes & draynes of al abhomination, corruption, idolatrie, ſuperſtitiõ, blaſphemie, and open tranſgreſſion of al Gods lawes. We are confident in the truth and power of our Lorde IESVS CHRIST to witneſſe againſt theſe abhominable ordinances of *Antichriſt* and againſt the Church of *England* for receiuing the ſame, and maintrayning the moſt impious blaſphemous doctrines that enſue therof, as is aboue proued:

Their mouthes are full of curſing & bitternes.

To the blaſphemous *Collects* in your *Sacramentes* & Booke you wiſhe we were as weary in lying and ſclandering, as we ſhould be to ſeeke & finde out one ſuch. You haue in remembrance the *Collects* wherin the Prieſt by th'auctheritie committed vnto him, doth abſolue the ſicke of al his ſinnes. You muſt not forget your two *Collects* ſaid ouer your deade brother. The one wherin you praiſe God for receiuing to mercye his ſoule, liued he or died he neuer ſo prophane, blaſphemouſe, and impenitent a wretch. The other wherin you praye for him, that you with him may haue a perfect conſummatiõ & bliſſe both in bodie and ſoule. Nowe to helpe your memorie a little furder, we woulde deſire you to conſider better of that glorious Antheame you ſinge or ſaye in your publique *Communion*, wherin with Angells & Arch-Angells and al the companie of heauen you laude & magnifie &c: Wherin we wil not demaunde of you howe whileſt you remaine in the fleſh, you can haue ſuch familiar converſation with thoſe heauenlie ſouldiours and elect ſpirits of the faithful deceaſed, that you together with them can praiſe & laude God. Nether wil we preſſe you with the papiſtical and curious ſpeculations in making digrees of Angells, Arch-Angells &c. But we would here knowe of you howe manie Arch-Angells you reade of & finde in the Scriptures, And whether you knowe anie more heades of Angells then *Chriſt* himſelf. Exept peradventure your Church haue ſome eſpecial prerogatiue frõ the Apoſtatical Sea, to make Arch-Biſſhops and Arch-Angells. Your *Collect* alſo in baptiſme of *Sanctifying the flood Iordan and al other waters to the miſticall waſhing away of ſinne*, ſome ſaye ſauoreth greatly of Poperye, and retayneth the people in a ſuperſtitious opinion, That the water vſed in baptiſme hath holines & ſome eſpecial vertue in yt aboue common water, eſpecially whẽ yt is thus bleſſed by the Prieſt, and taken out of the hallowed Fonte &c. But we wil not preſſe you herewith, nether yet ſtand to examine your *Collect* vpon your

St. Michael

S. Michael & all Angells Day, how you make *Michael* a creature, and *Canonize* him amonge the Popes Saincts, and worship him amongst & together with all *Angels*: This shalbe no blasphemie, no Poperie in your Church Nether will we stand to vnrip your popish patched *Letanie*, Or shew by what POPE, and whie euery part therof was deuised and added, And wherfore yt is good: As for the quick & the deade, For al that trauaile by sea or by land, For all weomen labouring with childe, For all sicke persons and younge children, all prisoners and captiues, For Bishops & Curates, For lightnings and tempestes, For plague, pestilence, and famine, For battaile and murder, and for sodeyne death &c. All which things and what ells that you will requeste at his handes, CHRIST cannot but graunt you, when you so beconiure him *By the mysterie of his holie incarnation, by his holie nativitie and circumcision, by his baptisme, fasting, and temptation, by his agonie and bloudie sweate, by his Crosse and passion, by his pretious death and buriall, by his glorious resurrection and ascention, and by the comming of the Holy Ghost*. And sweetlie you entreat him by them all seuerally and ioyntely to deliuer you from the euils aboue-said, and also from fornication and al other *deadly sinnes*. In which *Sofrage* we wil not obserue yᵗ you hold some sinnes deadlie, and others not deseruing death, because you peraduenture can shift it off with learning, howsoeuer yt standeth in the *Popes* booke, or they that made it thought of it. Onely we obserue that this your holy *Letanie* is a most rare and especiall confection, soueraigne good for all thinges at all times, but especially in the morning, and therfore it is so ofte enioyned to be songe or said in your Church euerie weeke at their mattens. Yet was there (by what aduenture we knowe not) an vnfamiorie & vnhappie *Sofrage* stollen into your *Letanie* in Kinge EDVVARDS tyme *Against the tyrannie of the Bishop of Rome and all his detestable enormities*. Which *Sofrage* becausе it was nether so Canonical or holie, nether agreed vnto the rest, & could not be songe with thē intune; Or becausе it was ouer rough doctrine for sondrie of their weake brethere that then loued & yet loue the POPE & anie thing that commeth from him, with all their hearte; Or ells (that which is more likelie) ouer plaine doctrine to make the people abhor all their Romish wares & marchantmen; The worthy Bishops, most vigilant Pastors & Gouernours of your Church, to auoide these inconveniences, of their pontificall authoritie dismissed yt, thrust it quite out of their *Letanie*, and vtterlie abrogated and razed it out of their *Authentical Leitourgie*. Wherin (nowe it hath bene by these learned men corrected, and this perrilous *Sofrage* thrust out) it is impossible to finde ether heresie or blasphemie. But cā there be more horrible & execrable blasphemie then thus to coniure & exercise *Christ* by his nativity, circumcisiō, baptisme, fasting, by his agonie, his sweate, his crosse, his death, his buryal &c: what Coniurers or Enchaunters can exceede this? where haue they learned thus to praye? thus to dismember & distort *Christ*, or thus idolatrously to applie and abuse these outwarde thinges which he did or were donne vnto him in the flesh? Why might they not aswel beseech him by his growing in age, his walking,

The 5 Letanye, what horrible & execrable Blasphemy.

king, sleeping, weeping &c, by his crowne of thornes, the spondge, nayles, speare? No meruaile they fetched this geare from the POPES Porteſſe. Againe, where haue they learned to pray for their fore-Fathers offences, if not of the POPE? Where haue they learned to pray for all that erre, for all that trauaile by land or water, for all that are ſicke, in captiuitie, tribulation &c, when there is a ſinne for which we are forbidden to praye, when there are many moſt vngodly and wicked perſons going about and ſuffring for much miſchief thus traueyling, empriſoned &c? *Pray they not for Gods open enemies, for the breach of all Gods lawes, for the ouerthrowe of all maieſtracie, publique peace & order, and for the deſtruction both of the Church & cómon wealth therby? Alſo where learned they to pray againſt lightning, tempeſt, plague, famine, battle &c, when they haue no preſent neede, or haue no preſent feare or danger therof? Is not this to trifle, to abuſe Gods name? Can this prayer be of faith to praye againſt lightning in the middeſt of Wynter &c? Is not this to forbid God to vſe his owne Creatures to his owne will and glorie? Yea to forbid him to reſtraine his Creatures, or to puniſh his enemies by dearth, plague, warre? Finally where learned they to praye againſt ſodeyne death, that God ſhould not call anie of this land, yea of the whole world, ſodeynly? Is not this to appointe God when and howe to call? Hath not God reſerued theſe ſecret thinges in his owne hande only, forbidden men to be curious or inquiſitiue after them, and commanded them continually to watch & be readie, for in an howre that we thincke not, will our Maſter come as a theife in the night &c:

* A very good Conſtitucō.

Theſe are the publique prayers, doctrines, worſhip, and adminiſtration of the Church of *England*, which it not only tollerateth, but with an high hand commaundeth, maintayneth, enforceth vpon all men. Of all theſe execrable wares ſtandeth Mr. GIFFARD a marchantman, retayling them to the miſerable people, being with none more or ſo much offended as with thoſe who refuſe and ſpeake againſt this tromperie; vvhom how he rewardeth or refuteth, let this his blaſphemous popiſh booke ſhewe. What defence he hath made for this worſhip and miniſtration, Let the readers by this time iudge, and howe ſmoothly he hath paſſed by and coulored, yea ſwallowed vp all theſe abhominations, transferring all the blame and reproach vpon the poore ſeruants of CHRIST, that condemne this traſh, and admoniſh him. Euill ſignes ether of a true Miniſter, or true chriſtian. None ſpeaking by the ſpirit of God iuſtifieth error or blaſphemeth the truth at any time. How far he hath ſought to iuſtifie theſe antichriſtian deuiſes & popiſh enormities, and blaſphemed vs for ſpeaking the truth, Let his booke ſhewe. Yet bringeth he againſt vs a certaine Secte in their Church which condemne certayne thinges as corruptions & ſuch as neede reformation, and therfore would know how we could abandon al th'aſſemblies for this Booke, ſeing manie diſalowe manie thinges therin:

To this

To this he ſaith we make a double anſweare: Firſt that vſing a part, they doe homage to the whole. Then, that the beſt part of this Booke is an abhomination to the Lorde &c. This dubblenes is of your owne heart, who diſſembling with God and your owne conſcience to auoyde opē ſhame, care not what wrong you doe others, or what iudgments you heape vpon your ſelf againſt the daye of wrath. Our anſweare was but one, and this. That you knewe neuer a Miniſter that vſeth not the Booke, that ſtandeth not vnder this Idoll. Or that had throwne it out by the power of Gods worde, or with-drawen the people from yt with al their preaching theſe 29. yeares: But that they all admiſter by yt, ioyne their goſpell to yt, miniſter to that people that vſe yt &c. That the conningeſt of you that vſe the beſt and leaue the reſt, connot make that beſt part you vſe other then a piece of ſwynes-fleſh, an abhomination to the Lorde. And that the perſwation of your conſciences could neither iuſtifie your worſhip, cleare your ſelues, or ſatisfie others: Eſpecially when we ſee your conſciences to tollerate & to ſubmit vnto the whole, to vſe part in reſpect of your homage, and to refuſe part for ſhame of the worlde. This you were aſhamed to inferre, becauſe you were not able to anſweare. Therfore in all this they but counterfeite, and you cauil. What folly can you finde in this ſaying, That in vſing part they doe homage for the whole? Stand not all your Miniſters bownd to this Booke, ſworne in their canonicall obedience to adminiſter according to the order preſcribed therin, and not to preach againſt anie thing by publique authoritie eſtabliſhed? Stand not the Church-wardens and Sidemē bownde to preſent the defaults, And the Arch-Deacon and Commiſſarie, to cenſure the ſame? How then (ſeing all your Miniſters ſtand in this ſubiection vnto yt) would you haue vs thincke that the part they vſe is not in reſpect of their homage to the whole? Or howe woulde you haue vs thincke that they condemne anie part therof, when they ſpeake not againſt yt and caſt yt not out by the power of the worde, nether with-drawe themſelues, nor the people from yt, but ioyne in prayers & ſacramentes with them that vſe yt? Is this to condemne yt, or to condemne thēſelues rather in the things they do? Cā you with your fleſhly reaſon put this away? Might they not by your reaſon ſtand ſworne to yᵉ Maſſe-Booke, ioyne to ſuch idolatrous prieſtes & people as vſe yt, yet if in their owne conſcience or ſecretly they diſlike ſome faultes therof, be as cleare as theſe Miniſters you ſpeake of are of the corruptions they condemne? There are ſome truthes & ſome good things in the Maſſe-Booke alſo. You vſe no good reaſon to perſuade vs by your Schiſmes and diuiſions in your Church, vnto your Church. We know that *Chriſt* is not diuided, and yᵗ there is but one Spirit, one Baptiſme. CHRIST is not yea & nay; yea in one place, naye in an other. Though chriſtiās may through yᵉ ignorāce & darcknes that is in them, diſſent in ſome things, yet ar they to walke by one rule, and not to teach diuers doctrines. Who ſo teach otherwiſe, or cauſeth anie diſſentiō or offences beſides the doctrine with we haue

Rom.16.17. Gal.1.8.

learned, is to be auoyded, to be cast out. If either of these factions you speake of had bene of CHRIST, they would yer this haue proceded according to the rule of CHRIST against the offenders, and not haue remayned in this contention & diuision:

To your next vehement exclamation of frensie, In that we terme the best part of your Portesse but a piece of swynes-flesshe &c, wherin you saye we strike at God and blaspheame that which is most holy, because therin are sondrie portions of Scripture: As the Lordes prayer, the tenne commandements, the articles of your faith &c. We beseech you (when you shall be a litle come to your self) are not all these with your *Pistles* and *Gospells* in the Masse-Booke also? yet you wil hold no part of that execrable Idoll, good. The Papistes hange the first wordes of the *Gospel* after *Iohn* about their necke for manie purposes; shall we not saye that this or their *Agnus Dei* are abhominable Idolls therfore? Coniurers vse diuers *Psalmes* and scriptures in their magical inchantations & diuers *Collects*, with as litle euill as most of yours, shall we nowe allowe anie part of their Coniurations? are they not altogether accursed? The Scriptures then we see may be abused, yet no way iustifie anie part of the wicked action or naughty thing to which they are applyed. The Scriptures are holy & good of themselues, yet when they are thus violently rent, dismembred, constrayned, peruerted, abused, ioyned to these idolatries, they no way iustifie any part of the vvorship, but make the whole more execrable. We can saye then that those Scriptures vvhich you thus prophane and abuse to your idolatries aboue-said (as your idoll feastes and all your idol vvorship and ministration) are in their due place & true vse, holie, reuerend, gratious; But vvhen they are abused, peruerted, and ioyned to patch vp this idolatrie, they make the whole the more execrable. All the Scriptures then of God are holy & pure, and all the whole Masse-Booke, and English seruice-Booke and euerie part therof are detestable Idolls. All which Idoll and euery part therof vve can condemne, and yet preferue the sacred maiestie and auctoritie of the Scriptures. All this your festered conscience & blasphemous mouth could to your farder iudgment confesse in our name, though *Sathan* that speaketh in you, by and by sought to quench it, by deriding our holie suffrings. Our bades vnto vs are comfortable, glorious vnto God, and shal rise vp and be produced in iudgment with this idolatrous murderous generatiō of your horned clergy. But now to the Scriptures be you alledged. If you were demaunded where you learned to mumble ouer that Scripture (by you falsely caled the Lords prayer) fiue tymes in your Morowe-Masse, and to vse yt at all assaies, to to saye yt ouer the sick, ouer the deade, ouer the weomen in Churching, ouer the marryed &c, should not your holie Father the POPE be founde the auctor of all this? Also if we should aske you where you reade, and how you could proue that blasphemous Article of your faith *That* CHRIST *descended into Hell*, what scripture could you shew or alleadge for yt? Thus are euen those thinges wherof you glorie,

Idolatrō murderō generatiō of yr horned clergy.

yr blasphemō article of xpis descending into Hell.

tourned

tourned to your shame, if so be that you could be ashamed of anie thing. Yet howsoeuer you maye harden your heart and your face against the manifest truth, by this sleight discussing of your worship, doctrines and administration, euen by this litle which is alreadie said, all men may discerne what kinde of ministers & blinde guides you be. Also anie that had but once seene the Church of *Rome*, might easilie by the flea-spotts & freakes you speake of, knowe her daughter of *England* *Ezech. 16.* at the first blush. For as the Mother such the Daughter is in al her 44 limbes, features, and proportions.

Hetherto we haue spoken of some odious fowle faultes and errors in perticular founde in this their worship or *Leitourgie*: the furder examination whereof and searche of the rest that remaine, we leaue to the furder diligéce of others. And nowe touching this their seruice-booke and *Leitourgie* in general, this we saye. *Their tongues are their owne. &c.*

1. IN that they presume to giue and enioyne their prescript wordes in prayer, they take the office of the Holie Ghost away, quench the spirit of the ministrie, and of the whole Church, stop and keepe out the graces of God, thrust their owne idle deuises vpon the whole Church, yea vpon GOD himselfe whether he wil or no.

2. IN that bie their Leitourgie they prescribe what and how much to reade, at Morne to their Mattens, at Eauen &c, teachinge the Church and ministrie to pray by nomber, stint, and proportion, it is not onely popish, but most friuolous and vayne, disgracing and not instructing the Church and ministerie.

3. IN that by this their Leitourgie they prescribe vnto the Church what Scriptures publiquelie to reade and when to reade them, as these Chapters and Psalmes at their mattens before noone, those at after noone &c, On all the dayes that they haue publique meetings and seruice through the yeere, and soe from yeere to yeere. They therebie take from the Church the holie and free vse both of the Scriptures and spirit of GOD. They therbie conceale and shut out of the Church a great part of GODS holie worde which they reade not. As also abuse without order those scriptures they enioyne to be read.

4. IN that they shread, rend, and dismember the Scriptures from the holie Order and natural sense of their context, to make

to make them Epistles, Gospels, Lessons, select Psalmes, to their festivals and Idol worship aboue-said. They most heinouslie pervert and abuse the Scriptures to the high dishonor of GOd & their owne feareful iudgement.

5. *IN that they bring in and commaunde the Apochrypha writings to be publiquelie read in the Church. They both mainetaine and publiquelie teach the dangerous errors therin contayned, to the poysoning and subverting of the faith of the Church. They thrust these deuises of men into the place of GODS worde, causing the people therebie to reuerence and esteeme them as the holie Oracles of GOD, of like auctoritie, dignitie, and truth, and to resorte vnto them to builde their faith thervpon, and therbie they bring in an other foundation into the Church: besides the high iniurie donne vnto GOD therbie:*

6. *FInallie in that by this their Leitourgie they bring in, erect, and enioyne a new & strange kinde of administration, as is aboue proued in the perticulars: They make and erect a new Gospel, and so must needes also erect vnto yt a new ministrie. For the ministrie of Christ is only bounde vnto, and wil onlie administer by Christes Testament wherein they haue a most perfect Leitourgie for the whole administration of his Church. Therfore this present Leitourgie and ministrie of ENGLAND: are by all these reasons in general and perticular founde and proued at once to be counterfeite, vngodlie, and Antichristian.*

His wide friuolous *Parembesis* from the 17. page of his booke vnto the 47. touching read prayer and prescript *Leitourgies*, we leaue to be discussed and refuted by an other, to whose writinges we referr the Reader. Leaning Mr. *Giffard* and the whole Church of ENGLAND touching this first pointe of their worship, to be compassed about with the sparckes, and to walke on in the light of the fire that they haue kindled: Yet this to them of our hand, they shal lye in sorrowe. *Esay.* 50. 11

THE SECOND PRINCIPAL TRANSGRESSION, IS

THAT the prophane vngodlie multitudes without the exception of anie one person, are with them receiued into, and retayned in the bozome and bodie of their Church.

IN Mr. *Giffard* his former answere vnto this *Transgression* he then not being past al shame confessed *That the most Churches in England want godlie Pastors and there al are admitted, he that admitteth them being the worst in the companie.* These assemblies as openlie guiltie of this confusion, sacriledge, & wilful prophanatiō of the holie things of God, he would not then defend. But now vpon better aduise (the world being greatly changed with the reforming Priests since that tyme, and no hope left for that sect to preuaile against the Bishops) he hath changed his copie quite, building againe those Romish abhominatiōs he had before destroyed, as in the *Transgression* aboue handled appeareth. And nowe in this *Transgression*, as one greatly greiued that such large wordes had escaped him, he seeketh to retract them in the best maner he may, and to salue al againe by saying, That the Church of *England* doth neither approue such admission of prophane men to the Sacrament, nor yet suffer it in practize wholie, howsoeuer they are admitted through the negligence of the Ministers &c. Where this high sacriledge is wittingly & wilfully committed by the most of the Ministers, seene and suffred by al the Gouernours of the Church who haue made, and doe maineteine such wicked Ministers, where most of the people of the land consent & ioyne in this sinne, where that lesser part of Ministers & people (he speaketh of) that doe not the like haue made no separatiō frō these wicked Gouernours, Ministers, and People, that thus wilfully contynue in this presumptuous sinne & sacriledge, but ioyne vnto them in the communiō of their prayers & Sacramens &c. Here we would knowe whether the Church of *England* may not iustly be reproued for suffring & approuing this sinne. Ells th Apostle faulted for reproouing the whole Church of *Corinth* for suffring & not casting out th incestuous person, although no doubt there were in the Church of *Corinth* that vtterly disliked & condemned the offence. That all the Gouernours of your Church thus approue & maineraine these wicked Ministers whō they haue made, is manifest, in that they doe not censure thē for their heinous offences. That these Ministers cōmit this sacriledge, your self hath in your former answere cōfessed, terming them *vngodlie*, and iudging them *the worst of the companie*. Where by the waye (not to hinder the matter in hand) we must aduertise you that you haue highly broken the rules of christian

1 Corinth. 5

order

order and charitie towards these your bretheren & fellowe Ministers, thus to publish and condemne them (and that to such as you hold hereticks and schismaticks from your Church) before your Church had censured them, or you for the Churches wilful default had forsaken either the Church or thē. If they be to be esteamed the true Ministers of CHRIST (which office they professe to beare in your Church) then great is your sinne thus disorderlie to blaspheme, iudge, and publish them. If they be not to be esteamed the true Ministers of CHRIST, thē as great is your sinne in joyning vnto them in communion of prayers and Sacraments &c, and in not separating from them and from that Church which thus presumptuouslie doth make, impose, and maintaine such an antichristian vngodly Ministerie. Thus your disorderlie and vnchristian behauiour towardes your bretheren, yea the Ministers of your Church, (wherof your self by profession standeth as yet a Ministe and member) might be greatly agrauate and more iustly charged with those faults you lay vpon vs of accusing, condemning whole assemblies of *Christ*, of rending and tearing vp the tender plants in most desperate and sauage maner. And al this before the Church of *England* hath censured these Ministers and assemblies. If we would be so friuolous, we could throughly wound you with your owne weapons: But we remitt you to the iudgment and vengeance of the Lord for all your blasphemie and cursed speaking: stil witnessing against the sinnes of your Church, prouing if God at anie tyme wil giue you repentance.

FVrder in your former answeare you affirmed, that you knewe manie Congregations in *England* where the Pastor repelled th'vnworthie from the Sacraments &c. We replyed, That euen in those special Congregations all the prophane and their seede were at the first receyued, as in all your other Congregations. And that this *Suspension* of the Pastor wherbie he repelled, was popish and Antichristian, euen the instrument of that idol shepheard, rebated, without edge or poynte, of no value, or power &c, and therfore this could be no separation, seing the suspended stil remayned of and in your Church. That al without exception were receiued in these Congregations we proued, because all without exception of anie were baptized. That none were or could be there put out we proued, because the Parson and his whole flocke, or al these special Pastors or flockes together, haue not that power which our Lorde IESVS CHRIST hath giuen vnto his Church vnto the worldes end, to caste out the wicked by excōmunicatiō, and the other Congregations by his owne confession did not caste them out. All this notwithstanding, *Mr. Giffard* (before he hath either proued the orderly gathering & communiō of these Congregations at the restoting from apostasy, or that they nowe had the power of *Christ* amongst them to excommunicate the wicked) wil needes by this idol popish *Suspension* iustifie these Congregations, and convince vs of falle acculation: And thus euerie where he administreth weapons vnto vs to wound & beate himself

himself with his owne wordes, according to the prouerbe *in the mouth of the foole the staffe of pride.* Prou. 14.3.

BVt at length to reconcile himself againe with those most part of Cõgregations & Ministers which he before cõdemned, he hath changed, peruerted and subtilely sullected our reason which we brought against those speciall assemblies which he endeuoured to iustifie, and turned yt against the whole Church of *England*, thus.

Where all are receaued in by Baptisme, and no powuer to cast forth anie by excommunicatiõ, there all the prophane multitudes are without exception of anie one person receiued into & retained in the bozome & bodie of the Church:
But in the Church of ENGLAND all are receiued in by baptisme, and there is no powuer to cast forth anie by excommunication:
Therfore in the Church of ENGLAND all the prophane multitudes without the exception of anie one person are receiued into and reteined in the bozome and bodie of the Church:

THus after he hath manifestly falsified our wordes and changed our whole reason, framing yt in his owne cõceipt as he might best deale withall, he then procedeth with all might & mayne to refute this Argument, and to conuince vs. Which being donne, he followeth the chace so whotely, spending & opening his mouth freely into all maner blasphemie, as he driueth vs into sondrie heresies &c. But now if we might be so bolde to awaken the man out of his cholerick dreame, and to call him backe againe to our former reason after all this conflicte, pursute, and triumph, he shalbe founde to haue skirmished all this while but with his owne shadowe, and neuer to haue comen neare our Argument, and so all his reproches and heresies must be fayne to returne back againe into his owne heart, where they were forged and whence they proceded. Our formet Argument being reduced into forme, was to this effect. Into what Congregations all are receiued as members, and the said Congregations haue not the power of our Lord IESVS CHRIST to caste out anie by excommunication, there al the prophane multitudes without th'exceptiõ of any one person, are receiued into & retayned in the bozome and bodie of that Church, or of those Churches. But in those special Congregations he spake of, where the Pastor doth repell from the Sacrament, al are receiued as members, and the Parson & whole parish, Or all those Pastors and their flockes haue not the power of our Lord IESVS CHRIST to cast forth anie by excom-

munication. Therfore euen in thoſe ſpeciall pariſhes where the Prieſt by their ſeruice-booke repelleth from their Sacrament, are all the prophane multitudes without th'exceptiō of any one perſon receiued into & reteined in the bozome & bodie &c. Here Mr. GIFFARD finding the *Maior* or firſt Propoſition irrefragable, The *Minor* thus proued vnto him, becauſe al in theſe pariſhes are baptized, and the Parſons *ſuſpension* is not CHRISTS *excommunication*, hath ſought to eſcape by changing & falſifijng our reaſon, which otherwiſe he was neuer able to anſweare, He hath quite chaunged yt by putting in a newe *Minor Propoſition*. Namely, for theſe peculiar Congregatiōs wherof he made inſtance, he hath put the whole Church of *England* as they ſtād one bodie altogether. And is now driuē to mingle theſe his ſelect Cōgregations with the other *Moſt parte of Churches & Miniſters* whom erewhile he condemned & graunted guiltie of this tranſgreſſiou, and alſo to praye in ayde & appeale vnto the popiſh excommunication of that antichriſtian *Hierarchie* of their Church Gouernours. And this by furder falſifijng our wordes in both his *Propoſitions*; viz. Where we ſaid *haue not CHRISTES power to caſt forth anie by excommunication*, he ſaith *haue no power to caſt forth anie by excommunication*. We neuer doubted but the Church of *England*, as alſo her mother of ROME hath a falſe kinde of excommunication exerciſed in the power of the *Dragon* & of the Beaſte; but we ſtil denie that they haue that true *Excōmunication* which is exerciſed in the name & power of CHRIST, which only belongeth to the Church of CHRIST. Thus if the man had take his worcke before him, and proued as he had gonne, happely his triumphant concluſions would not ſo faſt haue followed; Then ſhould he haue had leſſe to feare, and more to reioyce of his doings, wheras now his reckonyng & iudgment are yet behinde. But if Mr. GIFFARD would vouchſalf to take his aduerſaries into the field with him before the fight, and giue them leaue to bring and vſe their owne weapons, then (ſeing he will needes haue the queſtion now generall of the whole Church of *England*, and our argument after a ſcholaſtical maner) let yt be thus touching this *Second Tranſgreſſion*:

Where all the prophane and vngodly are receiued into and reteined in the Church as members therof, there cannot be ſaid the true eſtabliſhed Church of CHRIST.

But in the Church of ENGLAND all the prophane multitudes & vngodly of the land were receiued into & are reteined in their Church as members therof.

Therfore the Church of ENGLAND in this eſtate cannot be ſaide the true eſtabliſhed Church of CHRIST.

Rom. 19. 5. 6. THe firſt Propoſition is cōfirmed through the whole Bible from the beginning to the end; The Church of God hauing alwaies conſiſted

sisted of a select peculiar people, cald & separated from the prophane of the worlde; None entring into CHRISTS Church but by a voluntarie profession of their true faith and obedience; Or standing longer there, then they keepe the same faith & obedience. The second Proposition may be proued by way of argument thus. Where all were receyued into the Church without any separation at the first gathering therof, and they haue not the power of CHRIST to caste forth any by orderly excõmunication, there all the prophane multitudes may iustly be said to be receiued into and reteined in the bozome and bodie of the Church. But in the Church of *England* al the prophane multitudes of the land were together without difference or separation receiued into the Church, neither haue they the power of CHRIST orderly to cast forth any by true excommunication. Therfore al the prophane multitudes are truly said to be receiued into, and to be reteined in the bozome and bodie of their Church. This author his two exceptions to the first Proposition of the *repelled* from the *Sacraments*, and such as depart of them-selues, no waye diminish the truth, or hynder the course therof. For the *suspended*, they still remaine members of their Church. For such *Papists, Heretickes, & Schismatickes* as depart of themselues, though they ought also to be cast out by orderly *Excommunication*, yet are they not nor can be in this their Church so cast out, howe infectious and wicked soeuer they be, because they haue not the power and excommunication of CHRIST amongst them. So that nowe all the controuersie wil be about the second Proposition, whether the Church of *England* haue receaued in al the prophane, & whether yt haue the power of our Lord IESVS CHRIST to cast forth any by true excommunication. Thus far forth it is manifest & cannot be denyed, That the whole land, cuẽ al the *Queenes* subiects at the beginning of ouer *Queene ELIZABETHES* reigne, were all at one instant receyued as members into this Church, this Ministrie, Worship, Sacraments, Ordinance &c set ouer them indifferently. Since, al their seede without exception of any, whether Papiste, Heretick, Atheist, Witch, Coniurer &c, are baptized in this their Church: What then should let vs to affirme and conclude, That all the prophane of the lande are receyued into the bodie of bozome of this Church, if so be that there then were at the beginning of her Maiesties reigne, or now are, anie prophane in the land? Wherfore he must either mainetayne that there haue not beene since this our *Queenes* reigne, and now presently are not any prophane & open vngodly in the land; Or ells cõfesse his Church guiltie of this *Transgression*, for receyuing in al the wicked & prophane into their Church. Neither wil all the Deuils sophistrie, his rayling, accusing, blaspheming of *christs* faithful seruantes & witnesses of heresie, intrusion into Gods iudgmẽt seate, sauadge and desperate rending vp the Lordes tender plantes, yea of whole christian assemblies help the matter, excuse him, or chardge vs.

1 *Pet.* 2. 9.
Iob. 15. 19.
Act. 2. 41.

We hold al such prophane, as either are not yet come to the true faith & obedience of *christ* by outward profession, or are departed from the

true faith and obedience of CHRIST, remayning obstinate and hardned in transgression or error. And this second sort although the Church should neglect or refuse, to cast them out by excommunication. We hold, that only such as voluntarily make a true profession of faith and vowe
Math. 3. 6. of their obedience, and as in the same faith & obedience seeke the co-
Acts. 2. 41. munion and fellowship of the faithfull, are to be receaued as members into the Church: And that only the children of such by the one Pa-
1 Cor. 7. 14. rent are to be baptized. We hold furder, that howsoeuer the dearest children of God doe & may fal, yet are they still renued by repentance: And that all such as continue obstinate in their sinne after due admonition, are not by vs to be esteemed faithfull, but to be held wicked & prophane, although the Church should refuse to cast them out. This vve hope in anie christian or sober iudgment will not be founde, To call all suche prophane and to condemne them as infidells which professe the faith truly, and cõtinue outwardly obedient, although in some weaknes and infirmities, as this malitious accuser falsly sclandereth vs. Nether shall we be founde to intrude into Gods iudgment seate, to rend and teare vp the weake plantes in desperate and sauadge manner, vvhilest we affirme those rowtes and multitudes of Atheistes, Papists, Idolatros, heretickes, blasphemers, extortioners, wronge-doers,
1 Cor. 6. 9. 10. 11. couetous, proude, vayne, and light persons, glottons, dronekardes, adulterers, bawdes, whores, and whoremasters, theiues, murderers, and other such like flagitious vngodly persons, which were receiued into and are retayned in their Church as members, to be esteamed amongst the wicked and prophane of the world, and not as the right plants & true members of the Church in this estate. We are taught to knowe and iudge the tree by the fruiches, and easily can discerne these Vines of SODOME from the Lordes Vines, these stincking weedes, these nettles, thornes, thistles, from the Lordes pleasant plantes, the sweet in-
Cant. 4. 13. 14. cense trees, oliue, pome-granate, figge trees of the Lordes walled Orcharde of his Church: We cannot mistake the mountaines of these
Esay. 60. 21. Leopardes and Wolues, for CHRISTES sheepfold; the cages of these
Cant. 4. 8. vncleane and hatefull birdes, for the holie assemblie of Saincles: Nei-
Reuel. 18. 2. ther may vve nowe flatter and dissemble contrarie to the evident truth of God, and our owne conscience, to iustifie and blesse the wicked, to call the churle liberall, to saye to the wicked they are righte-
Esay. 32. 5. ous, and to them that despise the Lorde they shall haue peace, as this
Prou. 24. 24. vvretched man doth for his bellye. Who being in league with his Ordinarie, and in couenante with Hell, is not ashamed to stand a
Ezech. 13. 18 Iorem. 18. Priest of all these abhominations to the most abhominable, seeking to pleade for and iustifie both; terming these rowtes of all sortes of wicked vngodly persons, the Saincles; the assemblies of them, the Church and sheep-fold of CHRIST; calling the most hateful and horrible sinnes they daylie commit, but their infirmities and weaknes; the most execrable blasphemies and idolatries, but the spotts & bleamishes of their Church. What then shall we iudge of their sinners and

sinnes

ſinnes if theſe be their Saincts, infirmities, bleamiſhes? But there are none ſo bad as we that ſpeake againſt theſe holie aſſemblies of theſe Sainctes, and that for theſe their bleamiſhes, infirmities &c. Al that feare God may tremble at our intollerable wickednes (*Mr. Giffard* ſaith) That teare vp theſe weake plãtes, yea whole aſſemblies that vnfeinedly ſorrowe and mourne for their ſinnes, and ſtudie to pleaſe God. We are they that take vpon vs to plucke vp al the darnel, though we be commaunded the contrarie, leſt we plucke vp the wheate *Matth.* 13. What ſpirit leadeth vs, and poſſeſſeth him and his Church, as alſo how they ſorrowe and mourne for their ſinnes, Let th'ocaſions of theſe controuerſies betwixt vs, their tyrannie, our ſufferings, and this his preſent writing declare. Wee blame, and witneſſe againſt manie moſt heynous & horrible ſinnes. So far are they from acknowledging the ſame, that they wil not be confeſſed amongſt the bleamiſhes of his Church. Yea inſteade of repẽtance they perſecute, he blaſpheməth, and in euerie ſentence of his booke caſteth at vs in his furie theſe his fire-brandes, poyſoned arrowes, and deadly dartes, wherwith his whole Booke is ſeaſoned inſteade of better grace, and al for ſhewing & admoniſhing them of their ſinnes. Vnto this place. *Mat.* 13. which he bringeth againſt vs for plucking vp the tares, he muſt acknowledge theſe his weake plãtes euen al the prophane multitudes & deluge of people, to be thoſe tares, or ells he cannot vſe yt againſt vs, or blame vs for plucking them vp. This if he confeſſe, then can they not be holdin this eſtate the children of the kingdome, that tender wheate, that bloſſomed and made fruite. Then hath he granted vs as much cõcerning this poynte as we require, yea and iudged them as far as we iudge; which is not concerning their future, but their preſent eſtate. Their election or reprobation we leaue to that great houſ-holder the maker and iudge of all, conteyning our ſelues within the rules of his reuealed worde, whoſe iudgmẽts we cannot lighten, or pronownce the wicked innocent; againſt whoſe iudgmẽts who ſo ſpurne or reſiſt, but ſtomble at that rocke which wil grind them to powder. If *Mr. Giffard* vnderſtand the field in this place to be the Church, he choſeth rather to inſiſt in the errour of others, then in th'expoſition of our Sauiour himſelf; who ſaith, *verſe.* 38. *That the field is the worlde, the good ſeede are thoſe Children of the kingdome, but the tares are the Children of the wicked one.* If yt ſhould be vnderſtoode of the planted Church, then were al the rules, ordinances, cenſures, and gouernment of the Church vtterly aboliſhed. The might al be receiued in, and none at anie tyme for anie offence caſt out of the Church &c. Then alſo could not the ciuile Maieſtrate put anie offendor to death, for that were to roote out the *Tares*. Neither can theſe *Tares* be vnderſtoode of thoſe hypocrites whoſe ſinnes appeare not; for then could not the Diſciples diſcerne, iudge, and ſeeke to roote them vp. Or being ſo vnderſtoode, be compared to thoſe multitudes of prophane, whoſe heynous ſinnes are manifeſt. Let the *Tares* then be the children of the wicked one, and not the Sainctes of CHRIST: Let the tares be in the worlde, and not in the

Church, seing our Sauiour himself so pronounceth them, and instructeth his disciples so to thinck of them. Yet let not his disciples in anie inordinate zeale seeke to roote them vp, seing they haue nothing to doe to iudge them that are without. But let them rather by al meanes seeke their ingrafting, in instructing them in al gentlenes, if so be that God at anie tyme wil giue them repentance to the acknowledging of the truth, that they also may be partakers of the like mercie and grace with them.

1. Cor. 5. 12. 13. 2. Tim. 2, 25

What then hath *Mr. Giffard* gayned by this place? That the opē prophane & such as neuer made true voluntarie profession of their owne faith (other then that prescript verbal confession which is enioyned to them al in their *Seruice-booke*, which a childe of 4. yeeres olde may say after the Priest as wel as they) may be receaued into the Church. Or that al sortes of open wicked grosse impenitent offendors may be reteyned in the Church as members. This he must proue, or ells all that he saith is nothing to the purpose, seing we chardge their Church as heynously guilty of, and wilfully obstinate in these transgressions. But insteade of prouing, he slilie seeketh to chāge the question, by turning yt from these open prophane and wicked, to Hypocrites & wicked persons which remaine in the Church, whose children he saith ought to be baptized. Wherin, besides that he beggeth the question, assuming in a stronge imagination that which he shal neuer be able to proue, **That these parish assemblies are the true plāted and established Churches of CHRIST, and these vngodly multitudes true members therof**, he furder so doubleth and windeth betwixt these two starting holes, *the hypocrites, and the prophane*, as one cannot knowe whereto find him, or wherof he affirmeth. It being graunted that the children of hypocrites ought to be baptized, he wil thervpon conclude, that the childrē of the prophane also. Which if yt be denied, then he wil make no conscience to giue out, that we denie baptisme to the seede of Hypocrites in the Church. Thus standing vpon no grownde, he flitcheth & fleeteth vp and downe, seeking in an euil conscience to shifte off the truth wherwith he is pressed. First presupposing that al these multitudes of prophane & wicked are within the Church: Then endeuouring to proue that al the children of such prophane and wicked as he termeth within the Church and to professe *Christ*, ought to be baptized. Wherin, before we come to the consideration of his reasons, we must note vnto the reader in his Proposition expresse contrarietie, error, and sacriledge: Contrariety, in that he with the same mouth in the same sentēce pronounceth them as prophane & wicked, and also as faithful and members of the Church, such to whom the Couenante and the seales therof belonge. Error, in that he thus iudgeth and blasphemeth them, if they be faithful & members of the Church: As on the contrarie if they be prophane & wicked, to iustifie their profession whilest they are obstinate in such sinnes; Yea furder to harden them therin, to giue the seale of the Couenante vnto their children in

respect

respect of their profession, which cānot be donne without open & wilful sacriledge; for if they be to be iudged prophane & wicked, then are their children also (vntil they make profession of their owne faith) to be held of vs as prophane; the deuised writtē professiō of their Church cannot sanctifie or iustifie either the one or the other vnto vs. Moreouer, the Church cannot denie to receaue those Parents or that Parent vnto the communion of the Supper, whose infantes they baptize in that estate. And thus by Mr. *Giffards* diuinitie may the bodie and bloude of *Christ* be prostitute tō the open prophane and wicked, whom he thus proueth within the Couenant.

THe interest of Gods Couenant (saith he) doth not depend vpō their next Parents, but vpon the antient christiās their fore-Fathers. For when God saith, I wilbe thie God and the God of thie seede, the promise is made to a thousand generations. *Exod.* 20. So *Leui* paied tithes vnto *Melchi-sidec* because he was the loynes of *Abraham*: Yea al the whole nation of the *Iewes* were in the loynes of *Abraham*, and therfore holie & within the Couenant: For if the first fruictes be holy, so is the lumpe; if the roote be holy, so are the boughes *Rom.* 11. Yea though manie of them were wicked, idolatros, reprobates, yet euen in the worst tymes were they Circumcised, and yt was not disalowed. But the Lorde calleth the children of those wicked idolators his children. *Thou hast taken thie Sonnes & thie Daughters which thou broughtest fourth vnto me, and sacrificed vnto them to be consumed: thou hast slaine my Sonnes and giuen them, by causing them to passe through vnto them. Ezech.* 16. 12.

BEhold into how manie errors, mischieues, and blasphemies they fal, which in this maner spurne & striue against the truth, euerie worde becomming a snare vnto them to hold & drawe them vnto their greater iudgments. If th'interest in Gods Couenant (as being the seed of the faithful vnto the sight of the Church) depend not vpon the faith of the next parents, but vpon the antient christians their fore-Fathers within a thowsand generations &c, Then ought al to be receaued, and none to be kept or caste out of the Church, Then is the whole world within the Couenant, of the Church, holie, al being sprunge within far lesse then a thowsand generations of manie faithful, and lineallie come from the Patriarck *Noah*, Then ought by this rule the *Israelites* vnder the lawe to haue circumcised all their captiue *Canaanites* and heathen that came into their power, Then ought the Church nowe also to baptize all the seede euen of the most wicked and vngodlie, whether Turcks, Papists, Idolators &c, because they are all sprunge of faithful Parents within lesse then a thousand generations. But beeause we reade in the Scriptures that Gods Couenant only belongeth vnto the faithful, and the seales of his couenant are nowe only committed to his true established Church; Seing lawes & rules are giue by God vnto the Church, to whom, and how to administer the said seales; Seing none can enter into this Church, but by this true outward profession of faith & obedience, neither anie remaine lōger there, thē they

keepe

keepe the ſaid faith and obedience outwardly, Seing baptiſme only belongeth and is giuen to the members of this Church and vnto their ſeede, and can to none other be giué without heynouſe ſinne and ſacriledge. We doubt not to pronownce and reiect theſe doctrines of this falſe Prophet, as moſt blaſphemous and diueliſh. As tending to the open breach of al Gods lawes and ordinances, to th'vtter abolifhing of the truth and feare of Gods iudgments, to the taking away of al faith and godlines out of the earth, to the bringing in of al Atheiſme & confuſion, to the proſtituting and prophaning of the holie things of God. And therfore al true Chriſtians by the commandment of God are to
Gal. 1.8 auoide and hold accurſed the aucthor and bringer of ſuch doctrines,
2 Ihon. 10 and ſo much the rather, in that he ſo wretchedly and bouldly falſifieth, diſmembreth, peruerteth, and abuſeth the holie Scriptures therynto.

AS to proue that the Couenant dependeth not vpon the outward faith of the parents, but vpon the faith of their godlie anceſtors, he voucheth. *Exod.* 20. *I wil be thy God and the God of thy ſeede*, the promiſe is made (ſaith he) to a thouſand generations: But he wittingly ſuppreſſeth the next wordes of the ſentence [*of them that lone me and keepe my Commandements*] which ſhewe to whom this Couenant is made and belongeth, and the conditiõ on our part. As the former part of this ſentéce *verſe.* 5. ſheweth howe we may forfeite this Couenant, Namelie, by breaking and cõtemning the lawe of God, in whoſe loue we cannot remaine, except we remaine in his obedience. *Iohn.* 14.21. & 15.10. So that the Lorde moſt plainely in this *Exod.* 20.5. & 6. *verſes* declareth who & whoſe ſeede are within his Couenant of loue and protection. Namely, the faithful & their offſpring to the thouſand generation, ſo long as they contynue in his faith and obedience. But if they breake his lawe and wil not be reduced to his obedience, then are they and their childten caſte out of his fauour, then as a iealous God wil he viſit their ſinnes vpõ their children vpon the thirdes & fourthes &c. How boldly & preſumptuouſly then hath this wicked man without al conſcience & feare, falſified this Scripture in ſuppreſſing what parts therof he liſt, diſmembring & renting what he alleadgeth from the natural cõtext, peruerting and abuſing theſe wordes [*to a thouſand generations*] quite againſt th'expreſſe ſenſe of God himſelfe, receiuing the children of the open wicked and vngodly (which the Lord reiecteth together with their rebellious Parents) into the outward Couenant of his grace, and deliuering the ſeale therof vnto them by vertue of this place, becauſe ſome of their fore-Fathers haue bene faithful, and the Couenant is made to a thouſand generations. As though the Lord plighteth his loue to vs, and requireth not agayne our faith and obedience vnto him in the ſame Couenant. Let *Mr. Giffard* ſhewe one place of Scripture through the whole Bible where the Lorde his Couenãt is made vnto vs without this condition, and then peradventure he may cleare himſelf & his Ordinarie for the publiſhing of this wicked and diueliſh hereſie, ſo directly contrarie

trarie to the vvhole Scriptures in more then a thousand places. For to vvhat end should the Lorde haue giuen vnto vs his holy vvord, if he had not required of vs our heartie obedience vnto the same? But because the Lorde is neuer founde contrarie vnto himself, neither anie contradiction in his worde, we may by the direct warrant hereof hold Mr. GIFFARD and his Ordinarie most heynouse falsifiers and corrupters of the whole lawe and worde of God, most blasphemous and pernitious false Prophets, That receiue into the couenant and iustifie all sortes of prophane, wicked, and vngodly persons: And so open the doores to all Atheisme and impietie. His starting hole and subterfuge of vndiscouered hypocrites will not hide or help him herein, seing we complayne *That the open prophane and all sortes of the most wicked and their seede vvithout exception of anie are receiued amongst them as members of their Church*, And seing he endeuoureth to approue the same by manie other Scriptures.

ALL Israel (saith he) was in the loynes of *Abraham*, all in the Couenant, and holy with him as the boughes with the roote, all within the Church by outward profession, and esteemed members therof, because the seedes of *Abraham*. Yea though multitudes of them were infidells and idolators, yet euen of them sprang the right holie seed, And therfore, as also because of their outwarde profession, were all of them held members, al holie; And all their children (in the tymes when idolatrie was openly mainetayned) were circumcised, and that was not disalowed &c.

WE doubt not, speaking of al Israel in generall without anie particular reference vnto this or that tyme or estate, but that Nation was a peculiar, chosen, adopted people aboue all other Nations vnto the Lorde, that they might be an holie Nation vnto him, a kingdome of Priestes &c, of whom the adoption, the glorie, the Couenantes, the giuing of the lawe, the seruice, and the promises. We ackowledge also that the Israel of God according to th election of grace are all of them holy with their fore-Fathers *Abraham, Isaac, and Iacob*, as the lumpe with the first fruictes, the boughes with the roote. But yet we acknowledge not all to be that Israel which are of Israel, neither all the children of the Couenant which are the seede of *Abraham*. But they are the children of *Abraham* and of his couenant which doe the worckes, and remayne in the faith of *Abraham*. Otherwise their circumcision is made vnto them vncircumcision; neither doe their literall titles and prerogatiues any whit availe them, but rather agrauate their iudgments whilest they are founde transgressers of the lawe. The Couenant doubtles was not otherwise made vnto them then it was vnto their Father *Abraham*. To whom yt was said *Be thou vpright and walke straight before me*. How often doth the Lord at the giuing of his lawe, and the entring couenant with the whole people stipulate and require their faith and obedience, when he promiseth to be their God and the God of

Exod. 19. 5. 6. Rom. 9. Iohn. 8. Rom. 4. Rom. 2. 25. they were the circumcised. Genes. 17.

their ſeede? How oft doth he pronownce the Couenant broken and diſanulled on their partes, when they tranſgreſſe & reiect his lawe, and denownce of his part all plagues and feareful iudgments for the ſame euerie where through the lawe & Prophets, but moſt plentifully in the booke of *Deutronomie*? Proteſting plagues againſt ſuch as when they heare the wordes of this oath, bleſſe themſelues in their heart, ſaying they ſhal haue peace, although they walke according to the ſtobbornes of their owne heart. How then ſhould theſe friuolous reaſons of this ignorant cauiller ſtand? That becauſe the Lorde ſpeaking generally and indefinitely of his firſt choſing and receiuing that people, ſometimes caleth all Iſrael his people, a holy Nation &c. Therfore all Iſrael in all tymes and eſtates of that kingdome ſhould alwaies be his true viſible Church, within the Couenant &c. This we ſee were directly contrary to the whole lawe and Prophetts. Should it followe that becauſe the Lorde reſerueth in and draweth out of the loynes of the wicked his right holy ſeede, that therfore the Parents are within God his Couenant? Thus might the Turckes, Iewes, and moſt wicked of the world be iuſtified, becauſe the Lorde his ſecret electiō is not reſtreyned towardes them. Should it followe that becauſe all the Iſraelites were alwaies circumciſed, that therfore they were within the Couenant, or were not blamed, or did not amiſſe in prophaning God his holy ordinance? So might the *Iſmaelites, Ammonites, Edomites, and Moabites* be ſaid within the Couenant, becauſe their anceſtours and they were circumciſed. We ſee outward circumciſion auaileth not, when the condicion of the couenant is broken. And how could this bolde blinde guide ſaye, that it was not diſalowed when all their children were circumciſed in the tymes when idolatrie was generally and publiquely maineteyned? Are ſuch idolators within the Couenant of the Lord, or doth the ſeale of his couenant belonge to them? Are not the children of the wicked excepted and reiected out of the couenant by the commandement of God *Exod.* 20.5. as the ſeede of the faithfull are receiued into the couenante? Then muſt it needes be high preſumption & ſacriledge thus to abuſe circumciſiō, and therfore yt could not be allowed in thoſe times to ſuch perſons. Moreouer, when theſe wicked are forbidden ſo much as to name the name of God, to bring any offrings or worſhip vnto him, or to meddle with anie of his holy Ordinances, are they not forbidden circumciſion?

Deut. 29.19

Pſal. 50.16
Eſay. 1. and 66.

Should we alſo collect and conclude, becauſe the Lorde *Ezech.* 16.16. 21. caleth the children of thoſe Idolators whom they offred to *Moloch*, his Sonnes and Daughters, That therfore the kingdomes of Iſrael & Iuda whileſt they remayned in theſe horrible ſinnes, were outwardly in that eſtate the true Church of God? Or is this great Prophet ſo inconverſant in the Scripture, that he yet vnderſtandeth not this vſuall kinde of phraſe and maner of ſpeaking, where the Lord in ſondrie places caleth them his ſonnes, daughters, and people in reſpect of their firſt caling, whom in regard of their preſent euill life he pronowneeth

not

not to be his. As *Deuteronomie.* 32. *the* 19. *and* 5 *verse. Micha.* 2. 7. 8, 9. *Amos.* 8. 2. and no where more plainely then in this *Ezech.* 16. as were easie to demonstrate by the least touching of the argument of that chapter; The Lorde there setting before their face by sondry Allegories their estate, euen from their original vnto that present time. Of what parents they by nature sprange, in what plight he founde them at the first, all embrued in their mothers and their owne guiltines, their navel vncut, vnwashed, vnsalted, vnswaded, caste out into the open field, no hand to help, no eye to pitie, vnable to help themselues vntill the Lord shewed mercye, tooke them vp, chearished, nourished them, entred into couenant and swate vnto them, so that they grewe vp into riper yeeres, then he spredd his garment ouer them, washed and anoynted them, clothed them with broydred garmentes, fyne lynnen, silck, skarlet, adorned them with gold, siluer, prestous stones, fed them with meale, wyne, oyle, set a beautifull Crowne vpon their heade, and maried them openly vnto himself, and spredd their name amongest the heathen. But nowe Israel waxed proude of her owne beautie, plaid the Harlot, built high places, and decked them with her garments, and plaid the whoore vpon them, made images of th'instruments and of the Lordes gold and siluer which he gaue them, and committed fornication with them, offring the Lordes meate, flower, oyle vnto them as a sweet sauour, yea sacrificed their owne Sonnes and Daughters vnto them, committed fornication with the *Egipcians, Assirians, Caldeans*, and that in most shamefull sorte, and vilely hyring them with the Lordes gold & siluer of his Temple &c. Wherfore the Lord doth pronownce and repudiate them as an Harlot, as a most filthie, poysonous, monstruous whore, and denownceth iudgments against them as against murtherers and adulterers, and these iudgments to be executed by these their louers, who should breake downe their Cities and high places, and slay them with the sworde, the Lorde not only comparing them, but shewinge them to exceede SODOMA and SAMARIA in sinne & iniquitie &c. Who then but this perverse fellowe could thus stomble and cauill at these wordes *My Sonnes and my Daughters*, and wrest them not onely against the whole scope of that Chapter, but euen of the whole Bible? Whether these wordes be to be vnderstoode of all their seede which were at the first together with them receiued into the Lordes Couenant, or of their first borne only, which by a peculiar right & lawe were reserued vnto the Lorde *Exod.* 13. 2. (which first borne they are blamed in the 20. Chapter of the same prophecie *verse.* the 26. *and* 31. to haue offred vnto Idols) may be some question. Yet with no sense or truth they may be vnderstood as of the Lordes elect and adopted childeren, or pronownced that holie seede, being the childeren of such rebellious obstinate idolators. How often doth the Lord call them by his Prophets *rebellious children*, an *adulterous Nation*? should yve therefore conclude, that they were the Lordes children, the Lordes spouse? Or rather pronownce from the iust lawes of the

Genes. 9. *Deut.* 22. 22

Lorde, That rebellious children, and th'adulterous wife ought to be produced, repudiat, and put to death. *Deut.* 21. 18. *Leuit.* 20. 10. Further we reade the Lorde to denownce extraordinarie & speedie iudgments not only against them that offer of their seede vnto *Moloch*, but against that whole Nation that dissembleth or suffreth that sinne amongst them. *Leuit.* 20. How then could this ignorant Priest collect & cõclude from these wordes *My Sonnes & my Daughters* (which were spoken but to convince & agrauate their sinne and iudgment, to stimulate and wounde their conscience) that these children of these idolators, thus offred to *Moloch*, were of vs to be iudged the holy seede of the Lord within his couenant, Or these idolators in this estate to be iudged the true Church of God? Can they together serue God and Idols? together breake and keepe the Couenant? If Mr. GIFFARD can by his learning proue this true, then peradvẽture we shall belieue him that y^e^ kingdome of Israel in their schisme & defection hauing erected new Temples, Priests, Altars, Lawes, were defyled with all the abhominations of the heathen, despised & persequuted the Lorde his Prophets which were sent to them &c, were to be held of vs the true Church of God. Then peraduenture he might persuade vs that the kingdome of *Iuda* in this apostasye, hauing as this Prophet *Ezech.* sheweth in his 8. Chapter brought al maner abhomination into the Temple & defiled the whole land as we reade in the rest of his prophecie, was also by vs to be esteemed the true Church of God. Is it a good reason for Mr. *Giffard* to say, because the whole land was so throughly defiled, that it could neither by ecclesiasticall censures, nor by ciuile iudgmentes be purged, that therfore yt remayned still the Church in that estate? Is not this to say they had not thus sinned, because their sinnes were incuriable? That they had not committed adulterie, murder, idolatrie, because they were not presently stoned, slayne by the sworde, burned? But howsoeuer they & their false Prophets blessed themselues in these sinns boasting of vaine titles of *The Temple and People of the Lord &c.*, yet the Lorde for those sinnes did in his due tymes execute these iudgmentes vpon the whole Land, and in the meane tyme his lawe & Prophetes spake plainely, That these iudgmentes were due vnto them in this estate. And as wel might this false Prophet iustifie the Iewes nowe to be the true Church of God in this time of their *apostasy* (wherof he speaketh) because the Lorde nowe amongst and in the loynes of these wicked ones reserueth to himself an holy seede, a remnant. It wil not help him to say That the vyne yarde was not then vtterly take from the Iewes, as it is now. For though the Lordes time to abolish that material Ierusalem that he might bring in & erect the Spirituall, was not as then accomplished, Though y^e^ Lord in his wisedome, mercy, and patience, and for causes knowen to himself, doe oft defer his iudgmentes; yet may not we therby flatter our selues, or iustifie our estate whileſt we remaine vnder the condemnation of his written lawe, and in open wilfull breach of his Couenant. Yea howsoeuer the Lorde nowe hath vtterly broken off the

Ier. 9. 13. 14. 15. *Ier.* 7. 4. *Ier.* 28. 8. 9

Iewes for their sinnes & infidelitie, that the Gentiles might be gathered and grafted in by faith, Yet is the Lord in his greatest wrath alwaies mindeful of his mercy, and hath set a tyme whe to cal & ingraff againe the Iewes, that all Israel might be saued, and brought into one shepefold, as yt is written. But in the meane tyme it is no reason to say, That because the Lorde euen in the worst tymes alwaies reserueth a remnāt in his mercy, Therfore these wicked people in those euil tymes are his visible Church. Or because the Lorde in the Loynes of the most wicked hath a holie seede according to his secret election, That therfore these wicked parents are in the visible Church, or their offspring vnder the outward couenant. Yet are these *Mr. Giffards* best Argumēts to proue Israel in their open schisme & Idolatrye, and *Inda* in their open Apostasy and idolatrie to be the true outward Church, wherynto the Seales of the outward couenant belonged and were giuen euen to the seede of the greatest Idolator. Yea the schisme, apostasy, idolatry, prophanation of the holie things of God amongst these Iewes & Israelites, are the best and onlie grounds he hath, or bringeth to approue & iustifie the corrupt estate of the Church of ENGLAND, and that the seed of their prophane Idolators ought to be baptized.

Rom. 11.

Saue that at length he hath founde out a meruelous knot in a rush, and of the same made such a slate for his scholler as they must needes either confesse the baptisme of their Church to be a signe of the couenant, And so they all from their ancestors and their whole Church are within the couenant, Or ells if they denie it, fal into the heresie of the Catabaptistes, and make themselues also without the couenant, or ells to haue a couenant without seales. But now if he wil giue vs leaue to vnlose this knot, we must desire him to learne to put a difference betwixt false Sacraments and true Sacraments, and againe betwixt false Sacraments and no Sacraments. The false Church hath her hyd bread and stollen waters her false Sacraments. The Israelites in their schisme, and the Iewes in their apostasie stil had and vsed *Circumcision*. This *Circumcision* was no true Sacrament vnto them, neither sealed the Lordes couenant vnto them in that estate. Yet was this circumcision true circumcision concerning the outward cutting, and was vpon their repentance and retourne neither defaced nor reiterat, but they were restored againe to the Temple and receiued to the Passouer, As wee reade in *Ezechias* and *Iosiahs* tymes, as also after the retourne out of Babilon. In like maner in this general apostasie and defection from the Gospel (so much fore-told in CHRISTES Testament) the baptisme continued and vsed in these Apostatical and false Churches cannot in this estate thus administered &c be said a true Sacrament, or seale of Gods couenant vnto them: Yet concerning the outward washing yt is true baptisme, and vpon their repentance and restoring to the Church the outward actiō need not & ought not to be againe repeated after th'abuse therof in the false Church is purged away by true repentance. Yet iustifie we not hereby anie thing donne in the false Church, but cal all men by all meanes

Prou. 9.

2 Chron. 30.

meanes from the same, willing their whole worship to be repented of & left, and forbidding al men vpon incurring the Lords heauie indignation to offer & bring their children vnto the false Church to be baptized, exhorting them rather patiently to expect, and diligently to seeke out & repaire vnto the true Church of CHRIST, where at the handes of christes true Ministers they may receiue the true seales of his couenant vnto their comfortes. Yea assuring them, that whilest they refreyne from that which they knowe to be euil, and with true hearres sprinckled from an euil conscience, diligently seeke to doe the wil of God as he offreth meanes; they & their seede are within the couenant of God, although through the iniquitie of the tymes they be stil restreyned for a ceason from hauing outward baptisme, so that they neither neglect or contemne, much lesse abuse and prophane of heauenly an ordinance.

of Baptisme; fro the 61 pag. both to the very end of the booke.

Iosua. 5.

THus this learned Diuine hauing (as you haue heard) bellowed all his labour and long studie to proue the kingdomes of Israel and of Iuda in their schisme and apostasy to be the true Church, yet to make the matter more cleare and the more easie for the Church of England, he wil also proue her mother of Rome to be the true Church of CHRIST. Because the Brownists hold that this land in the tyme of Popetie was not the true Church of CHRIST, and that nowe they are but confuse multitudes not tightly tyed into couenant with God. This that he may doe, he holdeth it not enough to affirme with other learned Diuines, That the inuisible Church of GOD is in the Papacye, as in all other places of the world, because God hath his elect there and in al other places: But he (to be singular) inuerteth the Proposition and saith, That the Papacy with the whole apostasie, and all their abhominations, and al that receiue the Beastes marcke and worship his image, are in the Church, because Antichrist doth sit in the Temple of God. Thus whilest he without al vnderstanding or feare (after his accustomed presumption) perverteth and wresteth the Scriptures from their holie sense according to his owne lust, no merueile though GOD giue him vp into a reprobate sense, and suffer him to drawe these heretical doctrines and damnable conclusions from the same, to the destruction of himself and of as manie as receiue his doctrines.

quarto collectio. „ If Antichrist may be said to sitt, reigne, and remaine in the Church of God, Then CHRIST is not made heire and Lorde of all, and set as
Hebr.1. „ Kinge vpon Mount Sion. Then CHRIST is either cast out of his
Psal.2. house, or made subiect vnto ANTICHRIST, or diuideth with him.
1.Cor.6.15 „ Then the Church of CHRIST maie remaine subiect vnto, and be
„ gouerned by Antichrist. Then the Church of Christ may stand vnder &
Eph.1.22 „ be subiect vnto two heades, CHRIST and Antichrist. Then CHRIST is not
„ the onlie head of the Church. If Antichrists Ministers & marcked ser-
Eph.4. uants maie be brought into & set ouer the Church of God, then is not
Rom.12. CHRISTS Ministrie which he hath instituted to his Gospel and his
Hebr.12.28 Church, permanent vnto the worldes end, but variable at the wil of man.

man, Then may the Church of God caſte out *Chriſtes* Miniſtrie, and receiue *Antichriſts*. If *Antichriſtes* doctrines & lawes may be brought, ſet vp, & remaine in the Church, Thé *Chriſt* is not the onlie Prophet & Lawegiuer, Then may the Church be builte vpon an other foundatió then vpon Gods worde. If al *Antichriſtes* abhominations, hereſies, idolatries may be brought into & remaine in the Church of God, Then no blaſphemie, hereſie, apoſtaſie or anie thing that man cá commit or deuiſe, cá breake the couenant, Thé may the Church of God & Idols be placed together. If they that worſhip the Beaſt & his Image may be ſaid to be in the Church of God, and their ſeede ourwardly within the couenant, Thé the moſt abhominable and execrable may be ſaid in this eſtate members of *Chriſt*, waſhed & purged with *Chriſt* his bloude, ſanctified and led by his Spirit in aſſurance of ſaluation. For none can be ſaid to be within the Church, but the members of the Church. And whomſoeuer we may affirme to be within the Church, thoſe (ſo longe as they contynue in that eſtate) we are alſo to iudge aſſuredly ſaued, for anie thing to vs reuealed or knowen to the contrarie. But if al theſe be moſt diueliſh hereſies directly contrarie to the whole truth of God, if they be moſt execrable blaſphemies, ſuch as chriſtians abhor but to heare, Thé let the auctors and ſpreaders of theſe doctrines tremble, for feareful iudgments remayne them.

Deut. 18.
Eph. 2. 20
Eſa. 57. 25
1 Cor. 10. 20
Reu. 14. 9 10.
Reue. 21. 8
Reu. 22. 15
Rom. 8.

HIs ſlie diſtinctiō or euaſion rather whereby he diuideth the Church of *Rome* into two parts, the *Pope* and his adherents, And the nations vnder the tyrannie of the *Pope*, doth rather bewray the thick darcknes of his heart (wherin he is held with chaynes vnto iudgment) and his giddye amazednes, then anie way cleare him of theſe hereſies and blaſphemies aforeſaid. His firſt vnderſtāding of the Church of *Rome* is the *Pope*, his lawes, his worſhip which hath bene deuiſed by himſelf, his adherents and al that worſhip him or receiue his marcke. Theſe (he ſaith) are the Apoſtaſie ſeduced to damnation, and not the Church of CHRIST, otherwiſe then thus, that the *Pope*, the Cardinals, and al that worſhip the Beaſt be falſe chriſtias by profeſſion, bredd in the Church and contynuing in yt, their ſeede not excluded from the Covenant. What a delphick Orakle is this? What ſtrange repugnancie & contradiction is here betwixt euerie worde of this his *cleare* Propoſition? How can the *Pope* and his adherets be ſaid to be that *Apoſtaſy* ſeduced to damnation, not the Church of CHRIST, and yet by the ſame mouth in the ſame ſentence at one and the ſame inſtant be pronownced to contynue in the Church, and their ſeede not be excluded from the outward couenant? Can they be ſaid to be vtterly departed from the faith, from *Chriſt*, from his Church, (which is meant by this word *Apoſtaſy*) and yet to remaine in the Church? How hangs this together? May they be pronounced ſeduced to damnation, and not the Church of *Chriſt*, and yet both they remayne in the Church, and their ſeede not to be excluded from the ſeale of the couenant? There ought none to remayne in the Church but ſuch as are by outward profeſſion and obediēce members of the

a. what is; b. what ought to be: are very different.

1 Cor. 7. 14 of the Church. Neither ought the childre of anie be baptized in their infancie, except one of their Parents be a member of the Church. The *Pope* then, his Cardinals and adherents remayning in the Church, their seede thus baptized as members, seing none ells may either remayne in the Church or be baptized, How may they thus be pronounced seduced to damnation and not to be the Church, seing they are confessed to be outward members of the Church?

THE second vnderstanding of the Church of *Rome*, is, of al those compaines of people ouer whom the tyrannie of the *Pope* hath hetrofore extended, and doth at this daye. Or those things which were giuen by CHRIST which remaine in the same; this (he saith) is not the Church of *Rome* but the Church of God. If by the people and tyrannie he here meane such persons, as though their bodies were vnder the cruel hãdes of the *Pope*, his Bishops, or Prelates, yet they kept their bodies & soules vndefiled with their idolatries and abhominations, and free from their antichristian yoke, counterfeite Ministrie, and ministration, and haue on the other side faithfully kept & practized the things which are giue by our Sauiour CHRIST in his Testament, these people indeed can at no hand be said the Church of *Rome*, these are the true Church and seruants of *Christ*, witnessing & fighting through the faith of the Gospel against the *Pope*, the Church of *Rome* and al their antichristian clergie and religion. But what is this to proue the kingedome of ENGLAND, or other nations which haue beene and are, defiled with the idolatries and abhominations of the Church of *Rome*, in that estate to be the true Church of God, but rather the quite contrarie; seing these faithful witnesse against them, and haue no fellowship or communion with them. The Church of *Rome* we reade *Reuel.17.* to be caled that great whore that sitteth vpon manie waters: That great *Babylon* the mother of whoredomes & abhommations of the earth, with whom the Kings of the earth haue committed fornication, and th'inhabitants of the earth haue bene droncke with the wyne of her fornications mingled vnto them in her golden cup. We reade there, *verse.15.* that the waters where the whore sitteth are people & multitudes & natiõs & tongues. We reade also that the Beast & the false Prophet shal deceaue y^e people of the earth, and cause the to set vp & worship the image of the Beast, and to slaye al that wil not so doe; And cause al both smale and great, riche & poore, free & bonde, to receaue a marcke in their right hãdes or in their fore-heades; And that no mã might buy or sel, saue he that had the marcke of the Beast. We reade furder more That all that receaue the Beastes marcke that worship him or his image, shal drincke of the wyne of the wrath of God. With what shame then cã this marcked Priest goe about to proue the Church of *Rome* to be y^e true Church of God? Or those nations which haue comitted fornication with her, receaued her Ministrie, wares, abhominations, that haue receaued the marcke and erected the image of the Beast, and worshipped the Beast and his image, in this time of their poperie, to be esteemed the true

Reu.13.

Reu.14

Church

Church of CHRIST. His 3 stowte reasons wil not al proue this poynte. Though they held many poyntes of true and founde doctrine, yet the many heresies they held, & those (as this man himself in an other place of his booke confesseth) *Fundamental*, doe poyson and leauen the whole lumpe. There is no heretick that holdeth not some truth. As to their holy Sacrament of Baptisme, yt being deliuered by a false ministrie, after a false maner, with new adulterate elements of salt, oyle, chreame &c, with their magical incantations & signes &c, and that to opē idolators, can no waye giue them christendome, as this Popish Priest supposeth. Or if this Baptisme in the Popish Church be an holy Sacrament & true seale of the couenant, then would we knowe of Mr. GIFFARD or his learned abettors, whie their other Sacrament of the *supper* or *Altare* should not also be held in the same accompt? Or how the Church may be said to haue one true, holy, and auaileable Sacrament to be receaued, an other so blasphemous and exectable as is to be abhorted, at the same instant? Or what kinde of Couenant this is that hath one true authenticke seale, an other forged and adulterate annexed vnto yt? Furder also we would knowe, if the baptisme of the Church of ROME be a true and holy Sacrament, whie they should inhibit any from fetching the same there, and how they dare schisme from that Church that hath the Couenant sealed and confirmed vnto them. His second reason of some in al kingdomes that hold the faith, is aboue shewed not to iustifie, but to condemne the Church of ROME: But all those that had any communion with them in their worship &c in the tyme of Poperie, cannot in this estate be said to hold the true faith, or to be members of the Church of CHRIST. His third reason concerning the infantes is yet as false & fonde as the rest: For neither are the infants of these idolators by vs to be iudged holy, or to receaue baptisme, as he himself *Pag.* 49. confesseth; Neither can these infantes anie waie iustifie their wicked Parents, or the open idolatries &c of the Romish Church.

Such or more baptized in Popery: haue no christendome.

Againe, although it be most true that the truth was before error and apostasie, yet hereupon it followeth not that error & apostasie are of in the truth, as this man would conclude of *Antichrist*: That because he is said to rise in the Church of God, and to sit in the Tēple of God, Therfore the place where he now raigneth & rageth is the Church of God. But by all these rules of the word of God we finde the Sinagogues that *Antichrist* hath erected to be of the false & malignant Church, and the Church of ROME pronownced by God himself to be that great Whore. Howsoeuer then *Antichrist* might haue his original and worcke in his mysterie in the visible Church, yet as soone as his wickednes brake out and was apparant, he forfeited his place & was to be caste fourth, as the Angells that sinned were precipitate out of heauen, and cast headlong into Hel. Yea those Churches that neglected thus to doe, and spared him, in the iust iudgmēt of God lost their happie estate, became guiltie of his sinne, and partakers of his iudgment, and fel away with him.

2 *Thes.* 2. 7.

Reuel. 9. 1.

Rev. 12. 10.

11. 12.

Reuel. 12. 4.

So then this phraſe of *Antichriſt* his ſitting in *The Temple of God* might be much better vnderſtoode, then thus groſly to affirme thervpon that *Antichriſt* now ſitteth in the Church of God. Whether we vnderſtand this his ſitting in the Temple of God, as in regarde of his original before he was reueled; Or in that he ſhould ſit where ſometimes the true
Reuel.18.7. Churches of CHRIST had bene, which he ſhould ſo deſtroy & waſte, as there ſhould be no ſhape or ſteppes of any of them left vpon the earth, as it was foretold *Mat.24.29. Reuel.6.14.* Or ells of thoſe counterfeight names and titles of the *Temple & Church of God* which the falſe Church ſhould arrogate and take vnto her ſelf; Howſoeuer, nothing is more ſure then that all theſe abhominations cannot remaine in the Church of God. And in that it is in the ſame verſe ſaid that *Antichriſt* ſhalbe lifted vp aboue all caled God or that hath veneration, This cannot be donne by any Miniſter in the Church, ſeing euerie ſoule muſt be ſub-
Rom.13. iect. Furder alſo that he ſhould ſhewe himſelf that he is God. If this alſo ſhould be litetally vnderſtoode, what blaſphemie will not enſue. And aſwel might it from the ſame verſe be enforced, that *Antichriſt* is God, as that the place where he raigneth is the Temple of God.

THus hauing finiſhed his 3 cardinal reaſons of Iſrael in their ſchiſme, Iuda in their apoſtaſie, and this vniuerſall falling away and corruption in the time of Poperie, to prooue the Church of *England* aſwell as theſe the true Church of God, he at length addeth a concluſion in this authenticall aſſertion of his owne. The Church of *England* in the tyme of Poperie was a member of the vniuerſall Church, and had not the being of a Church of CHRIST from ROME, nor tooke not her beginning of being a Church by ſeparating herſelf from that Romiſh Sinagogue &c. If he here meane that the Lord had his ſecret ones choſen and knowen vnto himſelf in *England* in the tyme of Poperie which were members of the vniuerſall Church, vve graunt vvel. But what were this to approue the generall eſtate of *England* in the tyme of Poperie when they were throughly infected with the apoſtaſie and idolatrie of the Church of ROME, to be a viſible member of the vniuerſal church? So that albeit they had not their being a Church from ROME, yet they had their not being a Church from ROME, when they were defiled with their apoſtaſie and idolatrie. Wherfore to haue this concluſion paſſe, yt had beene needfull that Mr. GIFFARD had approued & made euident demonſtratiõ by the Scriptures that the Church of ENGLAND was rightly gathered vnto and eſtabliſhed in that holy faith and order which CHRIST hath left vnto his Church in vniuerſall and perticular according to the rules and examples in his Teſtament: Then, that in tyme of Poperie they fel not away from this holy faith and order: And that nowe they contynue and faithfully walke in the ſame faith and order. This if he had donne, then had he proued that which now he beggeth and aſſumeth. Then had he powerfully convinced

and

and ſtopped the mouthes of al Schiſmaticks and gayneſayers for euer. But with al his learning and labour he hath not enterpriſed, neither euer is able to proue this by *Chriſtes* Teſtament. The tyme paſt & eſtate preſent of their Church of *England* witneſſe the contrarie vnto his face, and ſhew vnto all men how dieplie yt hath bene and ſtill is infected with the Romiſh idolatries & apoſtaſie from the Teſtament of *Christ*, and in what ſort they haue at this daye caſte forth the tyrannie & yoake of *Antichriſt* with his abhominations, idolatries, hereſies, falſe Worſhip, falſe Miniſterie, and falſe gouernement &c. He therfore in ſteade of approuing his Church by the rules of *Chriſtes* Teſtament, ſtriueth to proue yt a true Church though yt conſiſt of prophane multitudes neuer as yet rightly gathered vnto, or eſtabliſhed in the faith and order of *Chriſt*, though yt haue not *Chriſtes* Miniſtrie and Officers which he hath appoynted vnto the Church, but that falſe and antichriſtian Miniſtrie which the POPE erected, vſed, and left, Though yt be gouerned not by the rules of *Chriſtes* Teſtament, but by the POPES Courtes, Cannons &c, and ſuch lawes as theſe Romiſh Biſhopps doe deuiſe, Though yt worſhip God after a Popiſh and moſt idolatrous maner, though yt reiect the truth of God and perſecute all ſuch as call them vnto or ſtand for the ſame. And this moſt barbarous and diueliſh aſſertion he ſtriueth to confirme by the ſchiſme of Iſrael, the apoſtaſie of Iuda, and the vniuerſall defection and corruption of Poperie. Vnto which our finall anſwere is, that if anie of theſe 3. be iuſtified and finde mercie before the Lorde, then hath their Churche of *England* alſo occaſion to reioyce. But if the Prophets euerie where haue denounced the fearefull iudgments of God againſt them, then will not their falſe Prophets vntempered plaiſters, and lying diuinations of peace, help them in that daye.

BVt nowe Mr. GIFFARD proceedeth to the ſecond part of th'aſſumption which he firſt forged, and now refuteth in our name. Wherin he wil needs make vs to ſay (though it neuer entred into our thought) That their Church of *England* hath no power to caſte forth anie by excommunication: and here in he ſaith we ſpeake verie falſlie: For the Church of *England* hath ſome power to excommunicate. We haue alreadie ſhewed how he hath chaunged and falſified our reaſon, leauing out & altering what he liſte, and taking no more of yt then he thought himſelf able to deale withal. But if he had made his anſwere to our wordes as he receaued them, then he ſhould haue proued that the Church of *England* (eſpecially thoſe ſelect congregations whoſe Paſtors vſed to repel the vnworthy from the Sacraments) had the power of our Lord *Ieſus Chriſt* to caſte forth by true excommunication, before he had chardged vs with lyes or abſurdities:

FOr vs we neuer doubted or denied that their Church of *England* had power to excommunicate, euē that power, throne, and great authority

Reuel. 13.2. which the Dragon gaue the Beast. We take their excommunication to
of ỹ Excōmicatiō in ỹ ch. of England. be the self same which was vsualy exercised in this land in the tyme of Poperie, dōne by the same Officers & Courtes as the Bishop, the Arch-Deacon, or Commissarie, In latine in manet of a write, in the Bishops sole name, and that not for anie offence, transgression of Gods lawe, or heresie, how pernitious, damnable, and detestable soeuer; but only for contumacye or contempt of their Courts: As for not appearing, or not paying such mulctes and exactions as those Birdes with fingers enioyne & exact. Vnto al this business is neither the parish-Priest, Questmen, Sidemē, or anie of the parish caled, yt nothing concerneth them. The Priest he must of force pronownce yt, and the parish allowe of yt how vnjust soeuer yt be or disorderly donne. This is the only excommunication of the Church of *England*, other then this they haue not.

THis Popish thunderbolt cannot be defended or mistakē for that holie reuerend *Excommunication* giuen by God vnto and vsed in the Church of CHRIST against euerie obstinate offender vnpartially & orderly, according to the rules thervnto prescribed, the whole Church with one consent in the name & power of our Lord IESVS CHRIST giuing vp such
1 Cor. 5. a one vnto SATHAN for the destructiō of the flesh, that the spirit might be saued in ỹe daye of the Lord; and this publiquely in the opē church when the whole Congregatiō is gathered together. Neither may such excommunicat be receaued againe but of the whole Congregation vpon his publique repentance in the assemblie.

IT were needles to demonstrate the mōstrous abuses of this their popish *excōmunication* in perticular, and how contrarie yt is in euery pointe vnto the ordinance of CHRIST, seing this may readily be donne of the reader by comparing their descriptions together: especially seing this aduersarie himself dare not vndertake the defence therof. But saith, that though their excommunication doth not binde in heauen, yet yt is of force to remoue from the societie of their assemblies: which proueth out accusation false, because we reason about this outward remouinge. Verie good, but may this outward remouing or casting out of the Church be without the power of our Lord IESVS CHRIST, or by any other power? Or are not such as are caste out by the power of CHRIST, bownde in heauen? Can any other power in heauen or in hel separate any of God his children from the loue of CHRIST, and cut off any of CHRISTS members from his bodie? Or may the Church be subiect touching these spirituall iudgmentes and censures to anie other power or voyce, then vnto the power and voyce of CHRIST, execute or confirme anie other iudgmens then the iudgmentes of *Christ*? Or may any mortal man thus presume into the verie throne and office of CHRIST? Doe not al the Elders in the Church of God caste downe
Reuel. 4.10 their crownes before the throne of the Lambe? Do not all the Saincts
Psal. 149. execute & ratifie all the iudgments of God that are written? How then
of Bysshopps, Lucifers. dare these *Luciferi*, these POPES rather then popish Bishopps, thus

presume

presume to bring in this popish excommunication in place of *Christes*, and thereby in their owne romish courtes, name, and power, without due order or cause, without the consent or priuity of the Congregation or anie of the Congregation, to cut off and caste out of the Church at their pleasure? Or how dare these wicked priestes pronownce these accursed antichristian excommunications, and expel from their publique exercises, prayers, and sacraments such excommunicate? Or the parrish thus receaue and ratifie this diuelish proceeding? Is it to be thought that that man which either taketh this for *Christs* or christian excommunication, knoweth what christian excommunication is? and what it is to cut off anie member of *Christ*? Or thinck eth he to hide the horrible tyrannie and blasphemie of the Bishops, or his owne fellowe Priests periurie and treason, in yeilding his flocke vnto these greuous wolues, or the miserable seruitude & spirituall bondage of their whole Church, that thus are held & wittingly stand vnder *Antichrists* yoke, by caling yt an outward remouing? Is it not all the excommunicatiō their Church hath? Doth it not remoue from the publique exercises, prayers, & Sacramēts of their Church &c? And would he make vs believe that this is but an outwarde remouing? hath the Church of *Christ* anie other or furder power thē outwardly to remoue from their fellowship and communion? Or may their Church outwardly remoue anie by publique censure from their prayers, sacraments &c, and yet the partie excommunicate be in this estate esteemed a member of *Christ*, or they haue anie communion with him? Then, this excommunication of theirs being founde a meere popish forgerie, and presumptuous blasphemie, directlie contrarie in euerie poynte to the rules and institution of *Christ*, cannot be laide to binde in heauen, because God ratifieth nothing there, whether it be donne by mā or Angel, but what he here commandeth, and we doe according to the rules of his worde. This then being so contrarie to the worde of God, cannot be ratified in heauen, and so it is apparant not to be donne in the power of our Lorde Iesvs Christ, but in the power of *Antichrist & Sathan*. Their Church therfore hatning none other excommunication then this, cannot be said to haue the power of *Christ* to caste out anie by true & orderly excommunication. And seing they do exercise this popish blasphemous excommunication, which is not donne in the power of *Christ*, we may iustlie conclude, that their Church doth caste forth *Sathan* in the power of *Sathan*, to which power their whole Ministerie and people stand and contynue in subiection.

horrible tyranny & blasphemy of ye Bishops.

§.

we excomunicate in ye power et subitho. & Sathan.

And now this aucthor not being able to iustifie the publique excommunicatiō of their Church of *England*, seketh to withdrawe vs from the present question, by mouing two newe questions: And from those (after his accustomed maner) laboureth to confute vs. Because the *Assumptus* euen as he himself with longe studie had changed, contriued, and framed yt, could not yet serue his tourne. His first questiō is this. If the Bishop with sondrie other Ministers of the Gospel do dulie excō-

 municate.

municate an obstinate wicked man, is he not excommunicate before God? We first answeare, That the Bishop or the Church of *England* doth not excommunicat for anie wickednes or crime whatsoeuer, be yt neuer so heynous, though obstinacie be ioyned thervnto, as for Adultetie, murder, witchcraft &c, but only for contempt of their Courtes, for not appearing, or not paying their exactiõs. The we answeare, that the Bishop neuer caleth anie other Ministers to this actiõ of excõmunication. Furder we answeare, that this Lorde Bishop is no Minister of the Gospel or Church of *Christ*, and therfore he hath nothing to do with th'excommunication of anie member of the visible Church: Neither may or wil anie true Ministers of the Gospel ioyne vnto the Bishop in this busines. But if they should, we say that such excommunication is not allowed before God, because it is founde contrary vnto his worde. Yet this we say, that the obstinate wicked are bounde and excommunicate before God, whilest they continue in y^e^ estate, albeit the Church here should neglect or refuse to cast them out. For the iudgments of God do neither take effect by man, neither depend vpon man, or stay of man, but the iudgments decreed are accomplished, and the wrath of God is reueled from heauen against al impietie and vnrighteousnes of men that are contentious & disobey the truth.

Iohn. 9. 31
Esa. 57. 21
Deut. 29. 19 20. 21.
Esa. 34. 16
Rom. 1. 18
Rom. 2. 8. 9

Finally, though it were admitted (which can neuer be proued) that the Bishop and these Priestes were true Ministers of the Gospel, yet wee say, that this excommunication donne by them in their priuate assemblie or consistorie (as they cal yt) is contrarie to the rules of *Christs* Testament, and vnlawful. For there we finde this power committed & giuẽ vnto the whole Church by our Sauiour *Christ*, who sendeth al mẽ to tel the Church *Matth.* 18. 17. There we finde the execution and publishing of this, performed in & by the Church 1 *Cor.* 5. We find also the remitting & receauing in againe of such excommunicate to belong & to be referred vnto the whole Church 2 *Cor.* 2. 6. 7. 8. Furder we there finde the iudgmets of God denownced against y^e^ whole Church, and euerie member of that Church, where this censure of excommunicating the wicked is neglected & reiected 1 *Cor.* 5. 1. 6. To these if we add the peculiar interest that euerie member hath in the worde, doctrine, and faith of *Christ*, and in al the publique actions of the Church, As also the perticular dueties that euerie member oweth vnto the whole Church, together with the sondrie charges & exhortatiõs euerie where in the Scriptures giuen them to watch, to admonish, to exhorte, and that not onlie the priuate members, but euẽ the greatest officers of the Church; To marcke them diligently that cause diuisions & offences cõtrarie to the doctrine that they haue learned, and to auoide them. *Rom.* 16. 17. 2 *Iohn.* 10 To take heed what and whom they heare. To hold such accursed (be they men or Angels) that preach vnto thẽ besides that they haue receaued. *Gal.* 1. 9. To admonish *Archippus*. *Col.* 4. 17. To withdrawe themselues from euerie brother that walketh inordinately, and not according to the tradition they haue receaued. 2 *Thess.* 3. 6. To note such as obey not the

1 *Thes.* 5. 14
Mar. 13. 34 37.
Hebr. 10. 24. 25.
1 *Pet.* 4. 10 11.

the worde, and not to be cõmingled with them that they may be asha-
med. 2 *Thess.*3.14. Yf their brethren sinne, to rebuke them; if they re-
pent, to forgiue them; if not, to retaine their sinne. *Luke.*17.3.4. And to
procede according to the rule *Matth.*18.15.16.17. These perticular due-
ties & chardges dulie considered, there can be no doubte but euerie
christiã is a King & Priest vnto God to spie out, censure, & cut downe
sinne as yt tarieth, with that two edged sworde that proceedeth out of
Christs mouth. As also that th'excommunication of anie member be-
longeth to the whole Congregation, the whole bodie together, seing
al the members haue like interest each in other &c, Albeit the Church
thus assembled be to vse the help or Ministerie of the most fit member
for the pronownсing of this excommunication &c.

Rev 1.6.
*Psal.*149.
The whole Congregatiõ, is to excomicate.

HEre then fal to the grounde those 4. false interpretations of *Matth.*18.
17. *Tel the Church.* 1. Some vnderstanding by the Church the *Pope*, who
they say is *Christes* Vicare general and supreame head of the Church. 2.
Others would vnderstand at of the Lord Arch-Bishops grace, or of the
Lord Bishops, who apart may excommunicate & absolue for the whole
church. 3. Some others there are that vnderstãd by this word [Church]
the companie of Elders aparte, from, and without the people, which
companie they cal the Consistorie, and this ought to excommunicate
&c. 4. The last sorte are in a quite cõtrarie extremitie, and these would
haue the people without the Elders to excommunicate, elect &c, and
that by pluralitie of voyces.

THE two first sortes depend of one lyne, and builde their prehemi-
nẽce vpõ the promise made to the Apostle *Peter. Mat.*16.18.19. where
the keyes of the kingdõ of Heauen are giuẽ him. And vpon the Apos-
tle *Paule* his example, who deliuered *Himeneus* & *Alexander* vnto Sathan.
1 *Timoth.*1.20. They bring also the commaundement of *Paule* vnto *Timo-
thy*, To rebuke the Elders that sinne opẽly 1.*Tim.*5.20. and the comma-
demẽt vnto *Titus* to reiect an hereticke *Titus* 3.10. Touching the power
of the keyes, we haue aboue in the handling of the Priestes absolution
shewed yt, not to depẽd vpõ the dignitie of mẽs persons or offices, but
vpõ the vertue & truth of God his worde: from which whẽ *Peter* or the
Pope himself departeth, his worde not onlie bindeth not, but is lyable
vnto reprofe, & bownd by the worde: Which worde is giuẽ not to *Peter*
onlie, but to the whole Church that is builte vpon that rocke and to
euerie member therof, and hath like power to binde or to loose in the
mouth of the least, as in the mouth of the greatest: For it is impossible
that the word of God should be made of none effect. As to *Paules* exãple
we suppose they can euil shewe any such authenticke warrant for their
Apostolike authority ouer al Churches & persons, or such measure of
grace as *Paule* had: & therfore we thinck they ought quietly to remaine
within such lawes and limits in their calings as *Paule* hath left order.
For the commaundments giuẽ to *Timothy* & *Titus*, they can neither proue
that they executed them in such põtifical maner as they do, or in their
owne names alone. The contrarie appeareth in the verie words of the
commaun-

commandements. Neither if this were so, can they shewe themselues to haue an *Euangelistes* office as they had.

The other two sortes, the one whereof giueth this power of excommunication vnto the Consistorie of Elders without the people, the other vnto the people by pluralitie of voyces without the Elders, fal into these errors and confusion in that they knowe not, or at the least doe not duhe consider what either the communion of Saincts, or the holie order of *Christ* is in his Church. For if they did they would neuer thus vnnaturallie separate the members from the bodie, or diuide the bodie into partes. The first sorte of these interpret these wordes *Eipete ecclesia. Tel the Consistory*, building it vpon the Iewes *San hedrin* or *Sunedrion*. That as the Iewes in those tymes complayned vnto their Elders in this councel, and the councel cast out of the *Synagogue* such as they iudged offenders, as *Iohn.9.22.& 12.42.* So our Sauiour *Matth.18.17.* sendeth to this newe *Cõsistory*, who haue like power to caste out of the Church. We may here as in a mirrour behold how far the wisest whilest they follow their owne deuises, do erre from the truth. Is it likelie or possible that our Sauiour *Christ* would fetch his patterne for the Elders of his Church and th'executing these high iudgments from that corrupt degenerat *Sunedrion* of the Iewes, which by th'institutiõ of God was meere lie ciuile, and not ordeined for causes ecclesiastical, as appeareth *Exod.* 18 *Numb.*11. *Deutr.*1. the Priestes bearing the charge and hauing the deciding of al ecclesiasticall causes *Numb.*18. *Deut.*17. But this councel of theirs was now mixed of the Elders, of the People, and the Priestes, and handled al causes both ciuile and ecclesiastical indifferently, *Mat.*26.3. *Act.*4.5. How vniustlie and vngodlie they dealt, may appeare by their handling our Sauiour and his Apostles from tyme to tyme. Now as there is no likenes to collect these surmises from that place, so is ther no one circumstance in that scripture to leade thervnto, There being taught how al Christians ought to reproue and prosecute offences one towards an other, al being generallie comprised within this rule, to admonish & be admonished, a fwel Elders as others. There is no mentiõ of anie sending vnto such *Consistory* of Elders as they feigne vnto themselues, & would erect. The Heathen & Publicane there spokẽ of haue no reference vnto, neither giue anie occasion to speake of the Iewish *Sunedrion*. The heathen al men knowe were not excõmunicate or caste out, but kept out of the Temple: they might not enter *Deut.*23. The Publicanes though in ciuile conuersation they were abhorred of the precise Pharasies, yet were they not caste out of the Tẽple being Iewes or Proselites *Luk.*18.10. So that our Sauiour there rather teacheth his Disciples by the present estate & estimation of the Heathen & the Publicane how to walke towards th'excommunicate, by th'example of the one to auoide al spiritual communion with them as with heathens, as also by the example of the Publicane al ciuile conuersation as much as may be, thẽ anie way there sendeth to this *Consistory*, wherof through the whole Testament of *Christ* they can shew no warrant. But directlie con-

§. trarie

trarie it were to the order, power, and libertie of the whole Church, to the duties of euerie member, and to the duties of these Elders in their offices, That they should in this maner draw all the actions & affaires of the whole Church into their priuate *Consistory* before themselues only. Elders were appointed for the preseruatiō of the order of the Church, and not for the subuertion therof: for the defence of the libertie of the least, and not to plucke away the libertie of all. Elders were appointed to instruct & to guide the Church in the worde and wayes of God, and not to plucke the worde of God from them into their owne handes only, and to debarre them from walking in the waies that God hath prescribed and commanded. Though Elders be gouernours and ouerseers of the Church, yet are they seruantes of the Church, and not Lordes ouer Godes heretage. They are members of the whole bodie, and not the whole body. If al were one or some fewe members, where were the bodie? The bodie is not one member but manie, And as yt cōsisteth of manie mēbers so hath yt vse of al, and may be separate from none. How vnnatural then are those members which thus separate & seclude themselues from the whole, yea rather sequester & seclude the whole from them, and arrogate & assume the publick duties & power of the whole into their owne handes, as though God had giuē al giftes vnto them, and they had no neede of others. And thus puffed vp with preeminence of their owne place and excellencie of their owne giftes, despise all the rest as base, ignorant, vnworthie to be in their *Consistory*, to haue anie voyce of consent or dissent there, alleadging them to be tumultuous, contentious, factious, vngouerned, ignorant, inclined to the worst &c: thus abuse they their owne giftes and depraue others. These are euill speaches and harde reportes to be gyuen out vpon the people of God, the chosen of CHRIST, partakers of the same pretious faith and glorious inheritance with themselues, members of the same bodie even members of CHRIST with them, sanctified with the same spirit and abhorring these euils wherwith they are chardged, humble and easie to be ledd, ordered, and gouerned by the worde of God in all thinges: Not presuming to speake beyonde the proportion of their faith & knowledge, or without necessitie, or due order; which who so transgresseth is publickly reproued; So that these fitlier agree to these tumultuous assemblies where all the prophane are receaued as members, then vnto the holie Churches of *Christ* where none but the faithfull are admitted or remayne. Wherfore these accusations which are caste vpon the people are rather caste vpon the Church, yea vpon *Christ* himself, who is the auchor of this lawe & commandement; who sendeth to the whole Church, and cōmandeth the whole Church & not the *Consistory* to excommunicate: yet is not *Christ* the auchor of disorder but of peace, neither haue the Churches of God custome to be contentious. For the auoyding of which disorder and contention are Elders appointed of God to instruct and guide the Church in doing the wil of God, And not to withdrawe those actions which God hath commaunded

1 Tim. 3. Tit. 1. 5. 3 Iob. 9. 2 Cor. 11. 2.

1 Pet. 5. 3. 1 Cor. 12. 19 Ephes. 4. 7. 16.

Rom. 12. 3.

1 Cor. 14. 33 1 Cor. 11. 16.

maunded to be donne in and by his Church publickely, into a priuate *Consistory*, into the handes of a fewe: Wherin they make theselues transgressours of the wil of God, disturbers, and violaters of that holy order
1 Cor.14. which CHRIST hath established in his Church, and of that heauenly
24.25. *Symphony* wherin CHRIST hath contempered the whole bodie together.

And now as the fault and pride of these Elders is great and intollerable of the one side, so were it againe a most monstruous confusion & high rebellion on the other side, if the people should thus expulse and shut out their gouernours and guides, those most fit members that God hath giuen them to these actions, from amongst them, and then decide and determine causes by pluralitye of voyces. What can be deuised more barbarous and vnworthie the Church of CHRIST then this? Were not this as if the bodie should offer violence vnto or laye aside the eyes, and then diuide yt self into factions and partes for the busines yt hath to doe? This balloting, by suffrage or plurality of voyces might well be a custome amongst the heathen in their popular gouernmentes, but yt is vnheard of and vnsufferable in the Church of CHRIST, whatsoeuer some dreame vnto themselues therof. There all from the highest to the lowest in all actions en-
Esay 8.19. quire the will of God: which being knowen, they all then walke by
Phil.3.16. the same rule, and with one consent doe the will of God accordingly.
Phil.2.2.3. There is no diuision in that bodie, neither anie thing donne according to the will of man, but according to the will of God only, all hauing receiued of and being guided by one and the same spirit, euen as God is one, and CHRIST not yea and naye. Now though all the members haue receiued of this spirit of God, yet haue not all re-
1 Corinth.12 ceiued in like measure, Though all the bodie be light, yet is not all
Rom. 12.4. the bodie an eye. But God that hath made the bodie to consist of di-
5.6. uers members, hath distributed diuers giftes in diuers measure vnto them. Some he hath giuen Pastors, some Teachers &c, for the helpe and seruice of the whole, which members the whole bodie vseth according to their gifts, office, and function. The whole bodie asketh instruction of their Teachers, counsel of their Elders &c. The people
1 Thes.5.12. are commanded to obey their leaders, and to submit, to acknowledge,
13. to honor them, and to haue them in super-aboundant loue. These are
Hebr.13.17. of God set ouer the flocke, to watche, to instruct, admonish, exhort,
2 Tim.4.1.2 rebuke &c: yet not to plucke awaye the power & liberty of the whole
Acts.20.28 Church, or to translate and assume the publicke actions of the whole
3 Iohn.9. Church into their owne handes alone, They are men and may erre;
Rom.16.17. They themselues euen for al their doctrines and actions are subiect to
Gal.1.8.9. the censure of the Church, or of the least members of the Church, if
Col.4.17. in any thing they be founde to erre or transgresse. Yea if they remaine
Tit 3.10. obstinate, that Congregation wherof they remaine Ministers & mem-
2 Thes.3.14 bers is to procede against them & to excommunicate them as any other
member. For (as it hath bene laid) the iudgments of the Church are
not the iudgments of men but of God, to which al the members of the

A Congregatiō may excōmunicate their Minister.

Church

Church muſt alike be ſubiect. Which iudgmentes, as they are committed to the whole Church with perfect rules for their maner of proceding in euerie circumſtance, ſo is the Church herevnto to vſe ſuch members as God hath giuē & made moſt fit. For *Paule, Apollo, and Cephas* are theirs. And this doth no way diminiſh the power & intereſt of the Church in this action, Or tranſlate theſe publick affaires frō the whole vnto theſe Elders, whoſe coūcel, directiō, and ſeruice the Church vſeth herein, no more then a Prince or State may be ſaid not to doe thoſe thinges wherevnto they vſe the aduiſe & ſeruice of their Councel. 1 Cor. 3.21. 23.

By the Church then here we vnderſtand euerie perticular Congregation ſubſiſting of al the members. Euerie of which Congregations hath equall intereſt in the worde, promiſes, iudgments, and power of *Chriſt*. CHRIST hath giuē vnto al Churches the ſame teſtament, miniſtrie, lawes, and ordinances, with like chardge & aucthoritie to obſerue the ſame. He hath giuen them the ſame order and communion in all places, one and the ſame rule to walke by towardes them within the faith, as alſo to auoide & caſt out ſuch as depart from the faith or walke inordinarly. Neither hath CHRIST giuen vnto anie one Church more power or prerogatiue then vnto al other, Or ſet one Church aboue & ouer an other, otherwiſe then to wiſh & ſeke the good each of other & of al, to admoniſh, exhort, ſtirr vp each other as occaſiō requireth. And vnto this euerie member of *Chriſt* is alſo bounde in his caling, but not to intrude & encroach vpon the publicke actions & duties of the whole Church, or the perticular functions & offices of others. As to Paſtors & Elders, their office extendeth but vnto thoſe flockes wherof the holy Ghoſt hath ſet thē Ouerſeers, and not vnto all Churches in this maner, to which their miniſtrie neither doth nor can extend. Agayne, *Excommunication* is no part of their miniſtrie. Neither hath God tyed it vnto the office of any, but left it a publick dutie of the whole Congregation to be donne of al with one cōſent. How preſumptuous then is he y^t vſurpeth this power ouer, yea of other Congregatiōs to excōmunicate, abſolue, elect, depoſe &c for them, yea that thus plucketh frō them that power & chardge which *Chriſt* hath giuen vnto them? But how monſtruous & intollerable were the pride of that *Conſiſtory* which conſiſting but of a few perticular members, ſhal aſſume the power & duties of ſo many Churches into their owne handes? We are of minde that the beſt and learnedſt of them ſhall finde their owne perticular offices in their owne perticular flockes as much as they can well performe and diſchardge, though they ſhould not thus encroach vpon and aſſume the publick duties of the whole Church, much leſſe of manie Churches. And ſure if this *Conſiſtory* ſhould duely intend all the ſeueral occaſions, complaintes, and matters of offence that howrely ariſe in ſo manie ſondrie Congregations, eſpecially where all the multitudes are receiued in as members, they ſhould doe nothing ells through their whole life but ſit in this *Conſiſtory*, yea their whole liues would not ſuffice to a litle part of this chardge, where al th'offences of theſe multitudes both publick and priuate were duly admoniſhed and

Acts. 20. 28
1 Pet. 5. 2.
Excommunicatiō, no parte of Paſtors miniſtrye. f.

prosecuted according to the commandement of God. And so should these Pastors & Elders neuer be able to exercise their owne ministri & officers in those peculiar Congregatiõs where they are chosen to serue. Againe, if euerie Congregation should be thus posted ouer and sent to this *Consistory* for the censuring of euerie perticular offence & offender howe manifest soeuer &c, manifold inconveniences and mischieues would thervpon ensue. As that they must be driuen oft-tymes to receaue and ioyne vnto the most wicked & abhominable in their prayers & sacraments; yea if the Pastor himself should fal into some sinne & heresie, they must of force suffer him to administer vntill this *Consistory* had caste him out. Many were the reasons & more the inconveniences that might be alleadged against this presumptious irregular *Consistory*, which hath no grounde in the worde of God, but vtterly subuerteth, destroyeth, and corrupteth the whole order & cõmuniõ of the Churches, openeth a wide gap to al licentiousnes & prophanenes of maners and conuersation, wherin if the thowsand part of the heynouse faultes of these wicked multitudes, these *Sodomitical* christians of these tymes should be noted, prosecuted, censured, they should then in one weeke haue as few christians as now they haue many; but nowe by this reiecting Gods ordinance & erecting their owne deuises, al sinne aboundeth & ouer-floweth, and no sinne (though obstinatly held & persisted in) is iudged to deserue this censure, Especially here in *England* where they excommunicate for no sinne; but as the faultes aboue alleadged are held but bleamishes in their worship, so the greatest sinnes & wickednes are held but infirmities in their life by the Prophets of these dayes. But vnto this their *Consistory* againe. They that thus shall erect & aduance one perticular Congregation as a Iudge & a Mother ouer others their Sisters, must also erect in the same Congregation or Consistorie, one perticular Pastor y^e^ must be a Iudge & a Father ouer other Pastors his bretheren. And then let them duly consider how far this differeth from, Or at leaste how then they can cõdemne that *Apostatical Sea* of Rome, and that vnholy Father y^e^ sitteth therin. And let M^r^. Gif. that is so wel skilled in discipline & so derideth our ignorance, now at length cõsider better of this reason, Seing euery perticular Congregation of *Christ* hath the power of our Lord *Iesus Christ* against all sinne and transgressiõ to censure the sinne, and to excõmunicate the obstinate offenders &c. And seing these Parishes haue not this power of *Christ*, neither in themselues in perticular, nor yet in their *Consistories* as hath bene proued, whether this conclusion which he termeth so absurde will not followe, That they are not therfore the true churches of *Christ*. And let him y^e^ next time frame a better answere then the *Geneua Consistory*, which though for the reasons aboue said yt can yeild him no help, yet may it not be compared with the popish courtes of these antichristiã bishops:

Neither will his other kindes of excommunication in their English Romish Synodes proue better. Our answeare then vnto his second question is, That the excommuncication of an hereticke after he is dulie

M^r^. E. they excommunicate; for no sin.

is dulie convinced & founde obstinate, belongeth not to anie Bishops or Elders of other Churches, but vnto that Congregation whereof this heretick stood a joyned member. Although we graunt that for the discussing of matters in doubt, and the convincing of some notorious subtile heretick, the ayde of other Churches is verie necessarie. But the bloudie proceedings of those popish Bishops that in their *Consistory* not onlie convince the heretick after their scholastical and vnchristian maner, but deliuer him to the secular powers to be burned with fire (whether the qualitie of the heresie deserue death or no by the lawe of God, wherbie they make the magistrates together with themselues guiltie of murder) declare vnto al men how vnlike their popish *Consistories* are to the holie, free, wel ordered Synodes of christian Churches. But blessed be God that hath somewhat restrayned their crueltie and hewe their antichristian hornes by statute heere in this land that they cannot in that maner procede vnto bloude: howsoeuer, their tongues are not restrayned therbie frō pronowncing that truth of *Christes* Gospel (which they cannot and dare not vndertake to convince) heresie: and those Christians which yeild not to their antichristian yoke and enormities, Heretickes.

Act. 15.

Vnto the *convocation* also of these Romish Priests and horned Clergie, we answeare, That it careth no thew of a christian *Synode* or *Counsel*; and so their excommunication of as litle value as their Sire the *Pope* is. Furder we answeare, That *Synodes* and *Counsels* were not instituted to plucke away the power or to execute the publicke duecies of the Church, but to instructe, stir vp, and confirme them in their duties, to help them to decide controversies, to shew them the rules of Gods worde, and not to breake them or to make newe. Moreouer we saye, That in a christian *Synode* no christian ought to be shut out, but hath equal power and freedome to speake in assent or dissent of anie thing there handled, as occasion requireth. Yet ought euerie christian to vse this power and libertie aright, not disturbing the holie order of the Church, presuming to speake before their auntients, or against anie thing by them said, without shewing iust cause &c, alwaies keping themselues within the compasse of faith and sobrietie: Who so doth otherwise is reproued of al, and iudged of al as a disturber.

Act. 15.

5.

NExt commeth the *suspension* or half communication of the Church of ENGLAND, namely, the Priestes repelling notorious offenders & the open Wicked from the Sacrament, *Mr. Gifford* being demaunded of vs simple christians what warrat he could shew for this strange censure in the Testament of CHRIST, and what authoritie the Priest there hath to excommunitate anie member of the Church; if so be this *suspension* were in nature of *excommunication*, Answeareth, that it is in nature of *excommunication* to such as haue bene before admitted, yet not to be compared of anie thing neere so great as *excommunication*. And for the Minister, that he is to take heed to himself that he giue not holie things to doggs; To beware of that which may giue publick offence, and

of Suspension.

& bring the holie mysteries into cõtempt. Because these his answeres doe no way shew or proue that we demaund, it is needful that we make a litle further search to seeke out the nature of this *Suspension*, and how neere yt commeth to *excommunication*. We finde that such as before were partakers of, are now openlie repelled from the Table of the Lord for notorious sinne & wickednes by the Priest alone. Now touching this Sacrament doth not the Apostle say *The Cup of blessing which we bless, is yt not the communion of the blood of* CHRIST? *The bread which we breake, is it not the Communiõ of the Bodie of* CHRIST? *Because we manie are one bread, one Bodie; for we all partake of one bread* 1 *Cor.* 10. 16. 17. We see here this Sacrament of the Supper to denote that communion which all that partake therof haue with *Christ* as his members: And againe that communion which they haue one with an other in CHRIST as one an others members. This their *suspensiõ* then being a publick remouing of notorious offenders from the communion of *Christ*, and from al benefite of his death: From the communiõ of the Church, and frõ al interest of the Saincts, We would knowe of him what it lacketh of *excommunication*, and what excommunication is more? If he say that the suspended are not repelled from the ministrie of the worde, and prayers of the Church as th excommunicate are; We would then know of him where he hath learned to receiue such to the communion of the ministrie or anie actions of the Church, that are repelled from al communion and fellowship with *Christ* and his Church. Or how dare he vndertake to offer vp their prayers in this estate vnto God, whom for their notorious sinne and impenitencie he hath repelled from the communion of *Christes* bodie and bloode? Thincketh he that *Christ* cã be a Priest for anie at the golden Altare to offer or receiue the incense and odoures of their prayers, vnto whom he refuseth to be a sacrifice at the brazen Altare? Or hath he not some Popish conceipt of more holines in the outward elements of the breade & wyne in this Sacrament, then there is in the fellowship of the holie prayers and administration of Gods worde in the Church? els whie should he more repel for notorious sinne & wickednes from this Sacramẽt, then from the communion of the prayers and ministrie of the Church? Our Sauiour *Christ* doth commaund that whẽ the sinne is publick & brought vnto the Church, thẽ if the offender heare not the Church but remain impenitent, he should without delaye or partialitie be cut off and caste out as a withered branche, and be deliuered vnto *Sathan* for the humbling of his flesh, that the spirit might be saued in the daye of the Lord. The parish Priest in the Church of *England* insteade of excommunicatiõ doth suspend such notorious wicked and impenitent from the Table of the Lorde, yet admitteth he them stil to the prayers and ministrie of the Church in this estate, and holdeth them stil mẽbers as before. The Lord saith that excommunication when the sinne is publicke and the offender obstinate, is the only remedie that we can administer for the salvation of the partie, and the preservation of the whole Church. The Church of *England* saith that *Excommunication* is to rough and seuere to cut him

Matth. 18. 17
1 *Cor.* 5.
1 *Tim.* 5. 21
Iohn. 15. 6.

him quite off, and caste him quite out at once, and therfore hath deuised this temperate & middle course to cut him half off, and caste him half out. Is not this to iudge their owne wayes equal and the Lords wayes vnequal? Is it not to esteeme theselues more merciful, iust, and wise then the Lord himself? Ells would they not say that *Excommunicatiõ* were to rough when the sinne is notorious, and the offender obstinate: Ells would they not in place of excommunication bring in their owne deuised Popish *Suspension*. Whereby, besides that they controle God and breake his commandement in sparing, where they should smite & cut off, and in suffring, when they should caste out, they furder bring the whole Church into the cõtagion of these sinnes, and into the iudgmẽt & wrath of God for the same; if so be it be true that is writtẽ, that a litle of such leauen maketh sower the whole iumpe, or that the wrath of God for such offences burneth against the whole Church. Moreouer it would be knowen of this discipliner this suspender, in what estate we might esteeme & hold this notorious wicked person thus suspended, whether as a brother, or as an heathen. If a brother, how may he then be repelled from the communion with *Christ* and his Church? Whie should he being a member, hauing made professiõ of his faith, and not yet excommunicate, be denied those heauenly cõforts & helpers of his faith? If he be not to be held a member, whie is he not then according to the commandement of God publickely caste out, that al men might know how to esteeme of him, and how to walke towards him? For surely except it were the *Popes* purgatorie we neuer hearde of such a middle meane estate as this: Neither euer in *Christes* Testament haue we read of such a seisure as this idole *suspension* they vse. Neither, for anie thing by him alleadged, can we perceiue anie warrant that the Priest may in this maner by his sole authoritie reiect anie from the communion table. It followeth not, because he is to looke that he giue not holie things to doggs, to beware of publick offence, and that he bring not the holie mysteries into contempt, that therfore of his sole authoritie he may repel anie from the Sacrament, that hath before receiued yt. The meanes for him to auoyde offences, to preserue his ministerie from contempt, is to kepe the commandements of God. The Lorde hath commanded that when anie, that is caled a brother, faleth into open sinne, and remaineth obstinate and hardened therin, so that he refuseth to heare the Church, that such an offender in open Congregation by the whole Church be caste out, deliuered to *Sathan* in the name of our Lorde IESVS CHRIST. Now where is there in all *Christes* Testament anie commandement that the Minister of his sole authoritie should reiect anie from the communiõ of *Christ* & of the Church, especially in this conterfeite maner. The way then for the ministrie to auoyde offence, to preserue the holy mysteries from contempt, is to cause the Church according to the commandemẽt of God to reiect & caste out such offenders & wicked persons: so shal he be sure not to deliuer the holy things of God vnto doggs. Yea if the Church should refuse

Leu. 20. 4. 5
Numb. 35.
33 34.
Ier. 3. 1
1 Corin. 5. 6.
1 Corin. 4. 2
Hebr. 3. 2

refuse to caste them out, then ought he to staye his ministerie, and not to communicate with other mes sinnes, or in this estate to execute the ministerie of *Christ* vnto them whilest they refuse to obey *Christs* voyce. But instead hereof this sacrilegious Priest & his compaignions are not afraide to prostitute & sel the bodie & blonde of *Christ* to the open prophane, notoriously wicked, skorners, and contemners, for their wage, offrings, tithes &c; thus trampling the Sõne of God vnder their feete, and compting the bloode of the Testament a common thing. What florish soeuer they may seeme to make with this their wooden dagger of *suspension* (which rather manifesteth their follie and presumption, the anie waye cleareth them of this sacriledge) great is their presumption in that they take vpon thẽ this absolute power ouer the whole Church and ouer the Table of the Lord, to repel whom they liste of their owne sole authoritie from the communion of CHRIST and of his Church, wherof they are but Ministers and perticular members in the best accompt, and not Lords & sole rulers. And yet greater is their presumption in that they dare thrust out the holie ordinance of God (namelie publick *Excommunication*) and in place therof set vp their owne deuised idole *suspension*; which what kinde of censure it is, may appeare by that which hath bene said. Yt hath no foundation or warrant in CHRISTS Testament, but possesseth the place of that yt is not, namely, of true excommunication, therfore yt must needes be that idole instrument of that fooliſh shepheard, which the Lorde setteth ouer those sheepe with whom he hath disanulled the couenant. Zach. 11.

The authoritie of their Portesse their seruice-booke, wil no way iustifie either them or yt. The abhominatiõs of that booke haue bene a litle touched, yet is not this wretched man ashamed to stand vnder that monstruous idole, and to professe that all the Ministerie of *England* vse that booke in the publick prayers, and administration of & prohibition from the Sacraments. The vanitie and follie of this idole *suspension* most plainely appeareth vnto al men by the litle good it doth in anie of these Parrishes where al prophanenes and iniquitie stil aboundeth. The Bishop, his Chauncelor, or Commissary may with one worde of their mouth heale the greatest wounde the Parrish-Priest can make with this *suspension*, what soeuer Mr. Parson saye. They haue power to absolue anie that he bindeth; and how cheape their absolutions are, is not vnknowẽ to anie whose matter in al the Parrish. The Bishop hath power to make and to depose Ministers at his pleasure, he hath power ouer the whole ministration; he prescribeth howe, whe, to whom they shal administer. What truth then is in these wordes that the Bishop cannot take away that power which their seruice-booke giueth them, when he may absolue the partie, disanul the *suspension*, depose the Minister &c. In that he saith the Bishop is but a Minister and no Lord ouer their faith and conscience, The same will euerie Popish Priest say of their soueraigne Lorde the POPE, to preserue the dignitie of their ministerie: The POPE writeth himself but the seruant of the seruants of God.

the worde dagger of suspension.

of God. What Lordlie authoritie the Bishop hath & exerciseth, and in what seruile subiection the Priestes & all the Parishes stand vnto their Courtes & iurisdiction, shal hereafter more appeare when we come to the discussing of those poyntes. In the meane while we willingly assent vnto Mr. GIFFARD, that the christian reader shall iudge whether their seruice-booke be not a fit Porteſſe for such Priestes, and this *suspension* a fit toole for such worckmen. Still affirming euen with wonder that if the iudgmentes of God were not vpon their right eye and vpon their right arme, they might perceaue how their Lordes the Bishops dresse them, and how this weapon they allowe them wanteth both edge and poynte &c.

Thus hauing finished his answeare to our assumption, he procedeth to a former answeare where he denied the Consequence. That where wicked prophane men are receiued into & reteyned in the bozome of the Church, there the couenant is disanulled with them, and they are no longer Godes people, but a false antichristian Sinagogue. To disproue this, he alleadged that there were but fewe true worshippers that frequented the Temple amongst multitudes of prophane & vngodly men. To this he now addeth the examples of the Church at *Corinth* and of the seuen Churches in *Asia* &c. We before answeared & stil answeare, that there is no comparison betwixt, or Argument to be drawen from those Churches which were rightly gathered & established, and these confused Babiloniſh Synagogues of theirs. The Israelites were a peculiar separated people vnto the Lorde from the worlde. The people of these other Churches were wonne, caled, and gathered vnto CHRIST by the preaching of the Gospel, euery one entred into the Church by the voluntarie profession of his owne faith. No vncircumcised or Gentile might enter into the Temple to offer any gift there. All, nor yet the greater part of the Citie of *Corinth*, nor of these other parts of *Asia* were not receiued into the Church as members; But here in their Church of *England* al the whole land is receiued in, and that immediatly from open idolatrie without any voluntarie profession of their owne faith by the people in perticular, yea without the preaching of the Gospel going before to call them vnto the faith. Therfore in these reasons he but beggeth the question, and assumeth that which he ought to proue, Namely, That these multitudes of all the prophane & al sorts of wicked persons, were sometymes rightly gathered vnto and entred couenant with the Lorde, hauing the true ministrie & gouernement of CHRIST set ouer them, and nowe being fallen into some sinnes are not cast out but stil retayned in their Church. This if he had donne, then had there bene some cause yᵗ he might haue brought against vs th'examples of these Churches. Then should not we haue needed to haue shewed him his follie twise. Yet this if he had donne (the contrarie wherof is manifest to al that remember the beginning of her Maiesties raigne, or but behold the present estate in the same, or rather in more confusion, sinne being more encreased) Yet then we should easily haue

put difference betwixt thoſe Churhes that amẽded at the Apoſtles admonition, and theſe which reiect all the rules & ordinances eccleſiaſtical of CHRISTS Teſtament as pernitious and intollerable to th eſtate of this land, and perſecute al ſuch as admoniſh them of, and will not partake with them in their idolatrie & ſacriledge.

WE alſo in our former writing ſhewed him how the faithfull ſeruants of God in the idolatrous dayes of Kinge ACHAS, MENASSE, AMON, IEHOIAKIM &c: refrayned from the Temple, being ſo polluted and defiled, and mixed not themſelues with the wicked in idolatrous worſhip. **This Mr. GIFFARD confeſſeth to be true, and that it was theire duetie ſo to doe.** But he ſaith we do not argue whether the godly did ioyne with the wicked in idolatrie, but whether the wicked were ſuffred and did ioyne with the godlie in true worſhip. To the queſtion we haue aboue ſpoken: Only this by the waye we drawe from his owne confeſſion, That if the godly in thoſe dayes did wel in ſeparating from & not cõmunicating with the wicked in thoſe times of publick idolatrie, then cãnot we be blamed which ſeparate & withdrawe our ſelues from theſe prophane aſſemblies, where ſuch abhominable idolatrie and ſacriledge is publickly vſed and enforced, as we haue aboue proued; and thus are we by him cleared and iuſtified. Againe we convince him of his owne mouth thus. If the faithfull did well in thoſe tymes to withdraw and ſeparate themſelues from the wicked in their idolatrie which then was publickly ſet vp, Then was not the publick eſtate of the Iewes in thoſe tymes of vs to be held the true Church of God. For the godly maie at no tyme ſeparate from the true Church of God, not repayre vnto the falſe Church. And thus by himſelf is an end put at once to all his cauils wherbie he hath endeuored to prooue the Iewes in theſe moſt corrupt tymes to be the true outwarde church of God, and to accuſe vs of hereſie that affirme, where ſuch heynous tranſgreſſions are obſtinatly defended & perſiſted in by the whole Church, there the Couenant (vnto the iudgmẽt of the faithful) is diſanulled, there the faithful may not communicate. And verie ignorant is *Mr. Giffard* if he thinck that the wicked and prophane may either be receiued into the Church, or retayned in the Church as members. The wicked & prophane which were neuer entred into the Church, may & ought to be caled to heare the miniſtrie of the worde of God in the Church, as the meanes wherbie they may be caled vnto the faith, and ſo vpon their profeſſion be receiued as members into the fellowſhip & cõmunion of the Church. But vntil they make open & voluntarie profeſſion of their owne faith & obedience, they cannot be receiued as members, or haue communion with the Church. Then vntil Mr. *Giffard* proue that the prophane multitudes and open wicked which neuer made anie voluntarie profeſſion of their owne faith and obedience, may be receiued as members into the Church, he cannot iuſtifie theſe Pariſh aſſemblies of *England*, or convince vs. Furder we graunt, that wicked men, ſuch as fal away from their profeſſion and obedience

obedience, shal daylie arise in the church, ells there should be no cause of *Excommunication*. But when their sinne is publicke, then ought the Church to cẽsure it, and if they be founde obstinate, to caste them out; ells were there no vse of *Excõmunication*. We graunt also, that the Church sometymes of negligence, delaying in due tyme to caste out such wicked, is notwithstanding (if they amend vpon admonition) to be held the true Church of God. And this our aduersarye himself *Pag. 56.* acknowledgeth that we confesse, although now forgetting himself (his heart being fraught with malice) he bursteth foorth in the gall therof, accusing and sclandering vs to hold these heresies. **That where anp wicked and open sinners worship together with the Church as members of the Church / there the Couenant is disanulled with the whole Church. Againe / that where corrupt maners breake foorth in those that professe the Gospell / they be not only vtterly voyde of fayth which offende / but also all they that worship together with them (though neuer somuch grieued at their sinnes) are fallen from the Couenant. Thirdlie that we make the stablenes of Gods Couenant to depend vpon the workes of men / and not of the free grace and mercie of God.** How could this accuser drawe these heresies from this assertion? *It is the Church of CHRIST which hath the power to Excommunicate though it fault much by negligence in executing the same.* Doth not the expresse contrarie herein appeare? How can he then reconcile these chardges of his vnto this proposition of ours? Or can he produce any one sentence that euer we wrote or spake conteyning such odious doctrines as these? Yf not, these heresies must til returne to his owne throate, as to the sepulchre frõ whence the sprange; these chardges must remayne vpon his reckoning & not vpon ours.

WE hold that the open prophane and wicked, such as were neuer caled vnto the faith, canot be receiued into the Church as members, before they make open and voluntarie profession of their owne faith and obedience. He that hath from the beginning distinguished light from darcknes, hath alwaies made difference and separation betwixt the world & the Church, caling the one the Sonnes of God, the other the daughters of men; preseruing the one in his Arcke, drowning the other in the floode: he chose and separated to himself out of the whole world one peculiar Nation and people to be his visible Church, to whom no prophane which made not professiõ of the same faith might be admitted or ioyned in their worship. The worde *Ecclesia*, or Church, we knowe to be a companie caled forth from the world, as were CHRISTS Disciples, and the faithfull in all places at the first gathering of the Church. Againe we hold that such as are dulie entred into the Church falling from their profession, and after due admonition remaine obstinate and hardened in their sinne, ought by the Church to be excommunicate: And if the Church being admonished & stirred vp vnto their duetie refuse to obey & execute the commandemẽt of God, that then vnto the faithfull it ceaseth to be the

true Church of God, and ought to be auoyded vntil they repent. The Church of Christ must euer be obedient vnto Christs voyce, which voyce when they openlie despise & wilfully resist, they are a companie of rebells & not a companie of Sainctes. When they fal away from the faith, they fal away from the Couenant of God; when they obstinatlie persist in sinne & wilfully despise Gods voyce, they fal away from the faith. Faith believeth, reuerenceth, and obeyeth Gods worde so far as yt is reueled vnto them, and neuer wilfully despiseth or reiecteth anie anie part of the same. God can neuer be seuered from his worde; they that despise & reiect Gods worde, despise & reiect God himself. *christ* ruleth and reigneth by the scepter of his owne worde, they that are not subiect vnto, but wilfully disobey that word, are not subiect vnto *christ*, haue not him a Kinge, but a Iudge ouer them. Seuere lawes & iudgments are set downe in God his worde against presumptuous sinne, yea against al sinne wherof they denie to repent. God hath executed these iudgments vpon the Angels that sinned, vpon the original world, vpon the Nation of the Iewes: Neither wil anie vayne titles of Church, Couenant &c. excuse or deliuer them (being founde in the like transgressions) from the like iudgments. God is iust, & his iudgments are alike pronounced & executed against al, as against one, being founde & wilfully remayning in the transgression of his lawe. Nowe then vvhilest vve conclude, that vvhere the people were neuer rightly caled vnto the faith or gathered vnto Christ, and orderly ioyned together in *christ*, But multitudes of prophane & al sortes of vvicked persons, idolators, Atheists &c, euen the whole land without any choice, any separation, receiued into their Church as members, without any voluntarie profession of their owne faith, that in this estate they cannot be esteemed the true planted Churches of Christ, With what conscience or truth can this vngodly man herevpō defame & divulge vs to hold this heresie, **that where corrupt maners breake faith in those that professe the gospell/ they be not only worde of sapth which offend/ but all they also which worship together with them (though neuer so much grieued at their sinnes) are falen from the Couenant.** How can he liken these rowtes of prophane Atheists and wicked persons of the world to the faithful seruantes of Christ in his Church, or compare their open wickednes (which they commit even with greedines) to the faultes & ef kapes of frailety or negligēce in y^e^ Sainctes? Againe whilest we affirme, That where open obstinacie is ioyned vnto publick sinne, whether yt be in the whole Congregation or in any perticular member, there that Congregation or that member cannot by vs be iudged faithfull or within the outward Couenant vntill they repent, with what feare of God or shame of men cā this mā publish vs to hold, **that where anp open grosse sinne is committed bp ante/ and thep stil through ignozance oz negligence are suffred in the Church/ there the Couenant to be disanulled with the whole Church:** And so we to fall into this heresie. **To make the stableness of God his**

Couenant

Couenant not to depend vpon mercie and free grace promised and bownde with an oathe / but vpon our worthes / yea vpon the worthes of other whom we must iudge.

THis hereſie after he himſelf hath deuiſed in our name, he proceedeth to cõfute yt with manie wordes, ſhewing the ſtability of Gods promiſes, the greatnes of Gods mercie, that remembreth his Couenant in his greateſt indignation & wrath, as alſo the ſmale beginnings and daylie growth and proceadings of our ſanctification in this life. As though we euer doubt or denied that the Lord our God his couenant was made, eſtabliſhed, and preſerued vnto vs in his CHRIST only without any worckes or merite in vs, preſent or to come, to deſerue or to retaine his fauour the leaſt minute. Alas our miſerable & forlorne eſtate even from our Mothers wombe before we knowe the Lorde, yea our contynual tranſgreſſions & defections euer ſince we knewe the Lorde (whē we behold our liues in that ſparckling glaſſe of his lawe) do ſhew vs that we are not ſaued be worckes, but by the free grace & mercie of God through faith in CHRIST, and that not of our ſelues, but by the gift of God whoſe worcke we are, created in CHRIST IESVS vnto good worckes which God hath fore-ordayned y^t we ſhould walke in them. But now whileſt we acknowledge the whole worcke of our ſaluation from the beginninge to the end, to be of God and not of our ſelues, to procede from & to be eſtabliſhed vpon his free grace, mere mercy, and loue, and not from or vpō any goodnes in vs fore-ſeene or ſubſequent: Yet make we not therby the grace of God and his holy ſpirit which he hath giuē to al his elect, to be idle, vayne, or fruictleſſe in any of them, but to regenerate, chaunge, enlighten and ſanctifie them, to bring all their affections into, and to keepe them in the loue & obedience of the truth. By the profeſſion of which truth they are knowen & receiued as members of the viſible Church, made partakers of the commune comfortes & couenant of the Saincts. From which profeſſion when they fall away, and will not be reduced by the voyce of the Church or renued by repentāce, but remaine obſtinate & hardned in their ſinnes, then are they by the commandement & power of CHRIST to be cut off as withered branches, to be caſt out from the fellowſhip of the ſaincts, and all intereſt in CHRIST, to be deliuered vnto *Sathan* &c. The ſame rules, faith, ſaluation, iudgments we haue aboue ſhewed to belong vnto al and vnto euerie one, vnto al as vnto one being founde in the ſame faith, or in the ſame tranſgreſſions. Now then whileſt the whole Congregation or anie member therof ſhall remaine hardened in ſinne, denying to obey *Chriſtes* voyce, refuſing to repent, who can ſay that this Church or man in this eſtate, can by vs (which iudge & ſee but according to the rules of the worde) be affirmed & held the true Church of *Chriſt* within the outward Couenant, when *Chriſt* himſelf commandeth vs to deliuer them vp to *Sathan* in his name, to haue no fellowſhip with them? This cānot be dōne of vs vnto any, whom we may affirme within the outward couenant. God his ſecret electiō & councels wherin he hath

hath determined from before al worlds who ſhalbe ſaued, how far the faithful ſhalbe tryed & fal, and when he wil raiſe them againe, belōge not vnto vs to iudge of. Onely this is moſt ſure, they y' thus fal away & are hardened, are not of vs to be held & eſteemed within the outwarde Covenāt, or receiued, vntil they as publickly repēt. How thē can this wicked ſclāderer drawe this graceleſſe collection & damnable cōcluſiō from this holie doctrine, That where obſtinacie is ioyned vnto publick ſinne, there the outward Covenant is brokē, no communiō to be held vntil repentance be made, **Therfore we holde that the ſtablenes of Gods Covenāt with his Church depēdeth vpon the worthes of mē.** Becauſe we ſay that God ſanctifieth al that he ſaueth, **Therefore we hold ſalvation by worthes.** Becauſe we hold that faith which is without fruictes to be deade & worthles, **Therefore we hold ſalvatiō by worthes.** Becauſe God requireth obediēce of al his ſeruants that enter into or remaine in his houſe, and commandeth them to haue no fellowſhip with anie, lōger then they cōtynue in the ſame fayth & obediēce, **Therfore we make the ſtablenes of Godes Covenāt to depēde vpon our worthes, yea vpon the worthes of others whom we muſt iudge.** What heretick or peruerted ſpirit could more highlie abuſe & deface the holy doctrines of *Chriſt*? Is *Mr. Giffard* a teacher of the Church of *England*, and cannot yet put difference betwixt the worcke of our ſalvatiō by *Chriſt* for vs, & the worke of Gods holy ſpirit, the fruicts of Gods grace in vs? That cannot put difference betwixt obedience & merite, but that he wil make y. worck of Gods grace to abrogate Gods grace? That cannot diſcerne betwixt the ſecret electiō of God & *chriſtes* viſible Church? betwixt the temporarie iudgments of *chriſtes* Church according to the rule of Gods word, and the final doome of God in his determinate councel? Thus not knowing what either Gods Covenant, *chriſtes* Church, the communion, or excommuniō therof meaneth, this impious man vpō theſe dotages ſeeketh to convince vs of his ſurmized herelies, becauſe we blame & forſake theſe Babiloniſh confuſe aſſemblies, where al ſortes of prophane and wicked are gathered togeather without faith or order, bownde, led, and ſuffred together in al impietie, miſchief, and licentiouſnes, without cenſure or controlement, vnto whome he for the wage of *Balaam* is powred forth, and moſt ſacrilegiouſly ſelleth them his pretended Sacraments for their two pennie ſhot or offring. *Sacrilegiously ſelleth his pretended Sacraments.*

Babyloniſh confuſe aſſemblies.

Deu. 29. 23

HE laboureth to defend this ſacrileage & confuſion by th'examples of other Churches vnder the Lawe & vnder the Goſpel. He beginneth with the eſtate of the Church vnder *Moſes*, where the rebellious Iſraelites whoſe carkaſes fel in the wildernes, of whom the Lorde ſware that they ſhould not ſee his reſt; yet were not caſt out of th'aſſemblie nor ſeparated, ſo longe as they liued, nor their ſeed reiected. So that he ſtil beare in minde that he but beggeth the queſtion ſo ofte as he compareth theſe confuſe prophane aſſemblies (that were neuer rightly gathered vnto nor eſtabliſhed in the fayth) vnto true Churches, vnto this

place

place we answeare. That he moste ignorantlie & boldlie affirmeth an vntruth. We reade *Exod.*33. after the Israelites had made their Calf and committed idolatrie, that *Moses* both did execution vpon the chief Idolators, and with-drewe his tent, and separated from the rest vntil they were reconciled vnto the Lorde. Furder we reade that vpon publick notorious transgressions the Lorde executed publick iudgments sondrie tymes, whereby the chief were taken away, the rest brought to repentance *Numb.*12. & 14.39. *and* 25. *and* 21.6.7. We reade of separation from those of *Corahes* conspiracie &c *Numb.*16.21.24.26. *verses.* We reade also *Numb.*12. that *Miriam* was separated out of the hoste vntill she was healed. Likewise we reade of sondrie perticular iudgments for perticular transgressions. As for breaking the *Sabaoth*, for blaspheming &c *Num.*15. Whereby his impudencie is convinced. But nowe if it were gtaunted him (then which nothing can be more vntrue) that these multitudes of prophane rebells were not separated out of the hoste, yet except he can proue that they were receiued during these sinnes vnto the Tabernacle of the Congregatiō (which he can neuer shew, because it were so directlie against those lawes prescribed vnto and by *Moses*) yet can help him nothing. The wicked may remaine in the common wealth, which yet ought to be caste out of the Church. In that he alleadgeth the seed of the wicked were not reiected; we first answeare, that we find an outwarde repentance made by the offenders in the places aboue recited. Furder we find that circumcision ceased al the tyme they trayeyled in the wildernes vntill they came to *Gilgal* 40. yeeres. *Iosh.*5. Wherfore this example nothing helpeth their wilful sacrilege in the Church of *England*. As to the other tymes when idolatrie was publickly set vp by the kinges of *Iuda*, *Ahas*, *Manasses*, *Amon*, *Iehoiakim*, *Zedechiah* we haue alreadie proued that they were not in that estate the true visible Church of God, and that those faithful amōgst whom the Lord preserued his Church, neither might neither did communicate with them in their publick worship and idolatrie. Which those places of *Isay*, *Ieremias*, & *Ezechiel* doe euidētly proue both in manifesting the sinnes of those tymes, and taking awaye all vaine titles and pretextes; shewing that the name of *Temple*, *Conenant*, *Ierusalem* &c could no more auayle them, then the Arck at *Shilo* and the like titles did them in the tyme of the Iudges. The Prophet *Ieremiah* in his lamentations doth no where iustifie their publick estate so much as euerie where lament the desolation of *Sion*, which name may much rather be vnderstoode of the former prerogatiues and dignity of that natiō, place, and people which were chosen and separated to the Lordes seruice and worships then of that most corrupt estate of that sinful generation. As to the tymes after their returne out of captiuitie whē they mixed themselues with the heathen and brake the *Sabaoth*, we reade they made notable repentance when they were admonished *Ezra.*10. *Nehem.*9. *and* 13. So that these tymes verie euil fit Mr. *Gifford*.

*Isa.*59. *Ezek.*8. *Ier.*7.

Furder

Luk. 1. 6. & 2. 25.

FVrder if vve come to the tyme that our Sauiour was exhibited in the flesh, vve reade at the tyme of his birth of sundrie iust & holie men both Priestes and others, and how al thinges were performed by them according to the lawe of the Lorde. But afterwardes when they would not be instructed nor reformed by our Sauiour *Christ*, but with one consent despised, blasphemed, reiected, and persecuted him, and all that beliued on him; Then were they not the true Church of God, but the persecuting & malignant Synagogue; Except Mr. GIFFARD hold not our Sauiour *Christ* & his Disciples the true Church: Or that there may be two true Churches one opposite vnto an other, ledd by two diuers & contrary spirites: Or that God may be diuided from *christ*: Or the Church in Couenant with him without *Christ*. Also in that he affirmeth, That our Sauiour *Christ* commanded his Disciples to worship together with them in this estate, to heare the Scribes & Pharasies teach & expounde the lawe, although they taught corruptly & leauened the doctrines therof, though they were hypocrites, blinde guides, couetous, and ambitious, and verie reprobates, yea though some of them vvere not of the tribe of Levi, only because they were Ministers & sate in Moses chayre. What execrable heresies and horrible blasphemies doth this wretched man runne into, whilest he seeketh to iustifie their heynous sacriledge, opē idolatrie, and confusion by our Sauiour *Christes* example? Doth he not hereby make our Sauiour *Christ* guiltie of the open breach of Gods lawes, and the destruction of al the people? Doth not God in as manie places as he commandeth to heare true Prophets, forbid to heare false Prophets, as he commandeth to obey his lawe and commandements, forbid all humane deuises & traditions? Is there not a prescript lawe *Deut.* 13. That they ought not to hearken to the wordes of that Prophet that teacheth other doctrine and seeketh to seduce, though he had the power to do miracles & worke wonders? Doth not SALOMON by the holie Ghost cōmand all the children of the truth not to hearken to th'instruction that causeth to erre from the wordes of knowledge. *Prou.* 19. 27? And againe in the first Chap. of his *Song*, is not the Church councelled by *Christ* himself not to staye in the steps of that flocke, but to feede her kiddes aboue the tentes of those Shepheardes? How plentifull are all the Prophets in this argument *Ieremie* 23. *Ezech.* 13. *Zeeha.* 13. To which concorde all the Doctrines of the new Testament. *Matth.* 7. 15. *and* 15. 14. *and* 16. 6. *Iohn* 10. 5. *Rom.* 16. 17. *Gal.* 1. 8. 1 *Tim.* 6. 3. 2 *Iohn.* 10. 2 *Peter.* 2. Was there not also expresse lawes that the Priestes which drawe neare vnto the Lorde should be holie, and not such open reprobates as he now acknowledgeth these to be? And also that the Lorde had only separated & chosen to himself the tribe of *Leui* to serue & administer before him in the Tabernacle of the Congregation, and that no stranger might presume into that office? yet is not this blinde guide aftaide to affirme, That the Pharasies not being of the tribe of *Leui* were Ministers, and sate in the chaire of MOSES, and therfore our Sauiour commandeth his Disciples to heare them, were they neuer so wicked of life

Luk. 2. 24.

but what were some of these? Numb 3. & 18.

of life or corrupt teachers. *Matha3.* In which place our Sauiour hauing to deale with the persons of the corrupt teachers, first seketh to reserue the dignitie of his Fathers lawe & ministrie; then sheweth these present teachers to be degenerate from both, being fallen into all maner of vice, pride, vayne-glorie, hypocricie, sectes, schismes, calling them false teachers & corruptours of the lawe, blinde guides, such as shut vp the kingdome of heaue before men, neither entring in themselues, nor suffring them that would; deuowring widdowes houses, cunning seducers, making their proselytes the children of Hel like themselues; Killers and murderers of the seruants of God that are sent vnto them; so that in conclusion he there leaueth sondrie woes, all the bloode of the righteous, & eue the *Maranatha* vpon them. Now, is yt likely, or may it without blasphemie be thought that our blessed Sauiour CHRIST would comit his Fathers Lawe & Ministrie vnto these wretches, or the foules of his deare Disciples to be instructed & kept by these murderous blinde guides? yet these blasphemies doth this wicked man publish, his Ordinarie & all the Cleargie of *England* allowe & suffer to passe in print. Againe if the Disciples in that place be commanded to heare the Ministerie of the Pharasies, then are they there commanded to obserue all the humane deuises & traditions so contrarie to the lawe of God, which they most zealouslie taught and enioyned, which our Sauiour himself openly brake & reiected; and gaue often warning vnto his Disciples of them and such like false Prophets, commanding them to take heede of them, teaching them howe to knowe them by their fruictes. *Matth.7.15.16.* willing them to let them alone as the blinde leaders of the blinde, vsing an argument of the ineuitable peril. *If the blinde leade the blinde both shall fal into the ditch. Matth.15.12.13.14.* chardging them to beware of the leauen of the Pharasies *Matth.16.6.* which leauen *verse 12.* they found to be the doctrine of the Pharasies. To these if sondrie other places of his conflictes with these Scribes & Pharasies be added, it will euidently appeare that he withdrewe his Disciples from their doctrines, pronouncing euerie where woes & iudgmentes against them.

That he made also a separation and especiall choise of his Disciples from the wicked people of the Iewes, euidently appeareth by the office and ministerie of *Iohn the Baptist.* whom he sent as an Heralde before him to prepare his waye, to proclaime his kingdome, to call the people to repentance, and to make readie a people to receiue him, lest when he came he should smite the earth with cursing. Mightely did *Iohn* refute all these vayne argumentes & alleagations that *Giffard* alleadgeth of the seede of *Abraham*, the outward *Couenant, Nation, Temple &c.* Shewing them that God was able of stones to raise vp children vnto *Abraham*; calling those boasting Pharasies the generation of vipers, shewing them that only those trees that bring forth good fruicte are the plantes that shall stand and growe in the Lordes Orchard, that the other shalbe hewen downe and caste into the fire, and that the Lordes axe is nowe laide to the roote: Shewing them that the *Messias* of whom

of ſ allowing M^r Giffard booke. &c.

whom they boasted and whom they looked for, should come with his fanne in his hand to clése his barne floore, to preserue his wheat in his granarie, and to burne the chaffe with vnquenchable fire, baptising none but such as cõfessed their sinnes. The same course toke our Sauiour CHRIST, sending forth his disciples to preach the gospel of the kingdome, who receiued and baptized none but such as repented of their euill life, and gaue obedience to their doctrine: these our Sauiour acknowledged, receiued, taught, instructed, guided as his owne peculiar flocke. But al the other (as the sheepe of distruction) he gaue ouer to be spoyled and deuoured of their owne rulers, and one of an other, to be guided by those wicked and idoll sheepheardes vvhose soule abhorred him, and his soule loathed them. Yea how full a separation there was betwixt these sheepheardes and these flockes, the hostilitie they shewed vnto our Sauiour and his Disciples by excommunicating, persecuting, blaspheming him, and his rounde reprouing them, euerie where in the historie of his life doth appeare. Furder that he communicated not with them in their feastes, offrings, and worship in this their sinne and obstinacie, appeareth as plentifully. He a longe season when the Iewes laid wayte to kill him refrayned *Iudea* and *Ierusalem*. At other tymes when he came thither, it was not to keepe the feastes together with them, so much as to take occasion vpon such concurse of people to instruct them, and to call them vnto himself. He sometimes went not at all, sometimes went at the mid-feast. And when he was there he kept not the Paschal together with them before the Temple according to the lawe *Deutronomie.* 12. 5. *Leuit.* 17. But he kept yt apart with his Disciples in a priuate chamber: As when there was no publicke assomblies, as in *Egipt*, or when the Temple was shut or polluted, and the vvorship corrupted *Exod.* 12. 2 *Chron.* 35. yea he kept yt vpon an other daye, namely vpon the 14. of the first moneth according to the lawe, and not vpon that daye the Iewes kept theirs, which was a daye after, as appeareth euidently by the historie. *Matt.* 26. For the Iewes solemne feast or cessation ought by the lawe to haue bene vpon the 15. daye, the next day after the Paschal, vpon which daye they crucified our Sauiour, and kept their feaste vpon the *Sabaoth*, deferring the Paschal by their tradition one daye longer then the lawe commanded: *Leuit.* 2. 4. 5. 6. *Numb.* 28. 17. by all which reasons, circumstances, and places, it is euident that our Sauiour and his Disciples did not communicate with, but withdrewe from the Iewes and their worship in this their sinne and obstinacie. By whose example this great Clearke Mr. GIFFARD hath endeuoured to confute the *Brownistes* of heresie, and to prooue that the open wicked and prophane may be kept in the Church and communicated with, and yet neither the Church therefore cease to be a true Church, nor the faithfull which together with these prophane ioyne in the worship of God and the Sacraments, be defiled therbie.

zech. 11.

Yet to

Yet to make the matter more sure, he bringeth certaine Churches planted by the Apostles, As the Church at *Corinth*, and the Churches of *Asia*. In the Church of *Corinth* were factions and schismes, corruption in the teachers, negligence in the Gouernours, th'incestuous person suffred, contentions among the people and that vnder heathen Iudges; They feasted in idoll temple, they prophaned the Supper of the Lorde, they abused spirituall giftes, some denied the resurrection of the deade; yet the holie Ghost vouchsaueth them the name of the Church of God. Well, what of all this? Therfore the wicked prophane multitudes which were neuer rightly gathered to the faith, may be receiued as members into the Church. We see no such consequent. The Church of *Corinth* was orderly gathered by the Apostle vnto the faith, none receiued but such as believed and made open profession of their faith and obedience, Saincts by calling. Agayne the Church of *Corinth* was rightly established into that order, and had such Ministers, Officers, and ordinances, as CHRIST in his Testament had assigned and th'Appostle instituted: so hath not the Church of *England*, but popish and antichristian. Therfore no comparison thus far foorth betwixt the Church of *Corinth* and the Church of *England*. Neither can these faults wherein he compareth the Church of *England* to the church of *Corinth*, and wherein it is founde like vnto, or rather far without all comparison to exceede them, make the Church of *England* the true Church of God. What is yt then this learned man would conclude from thence? That the open prophane and obstinate wicked may be retained in and by the Church, wittingly and willingly after admonition, and yet that Congregation not cease to be the true Church of CHRIST. This he striueth to proue; And therfore where it is alleadged that the Church of *Corinth* repented at the Apostle his admonition, and is by the Apostle himself said to haue shewed themselues pure in that busines. 2 *Corinth.* 7. he maketh vnto this a double answeare. One, that they were Godes true Church before they repented; The other, that all did not shewe repentance as appeareth. 2 *Corinth.* 12. 20. 21. To the first we answeare and neuer denied, That they being rightly gathered vnto the faith and orderly established in the faith (notwithstanding that grieuous sinnes brake out amongst them) so long as they despised not admonition and refused not to repent, were to be still held and esteemed as the true Church of CHRIST, who if we confesse our sinnes is faithfull and iust to forgiue vs our sinnes, and to clense vs from all iniquitie. But as we haue often said, this maketh against Mr. GIFFARD, because the Church of ENGLAND was no such true Church before that and wherein these faultes were and are committed. Vnto his second allegation, that all shewed not repentance for the vncleannes, fornication, and vvantonnes vvhich they had cõmitted; We acknowledge it as the Apostle recordeth it to be a great fault in the whole Church, That they did not more diligently search out the sinne, and speedely caste out the sinners that remayned impenitent. Yet was this

in the Church but a fault of negligence, and not of anie obstinacye; they neither contemned admonition, neither ſtrived against their admonishers. Yet euen this slacknes and negligence the Apoſtle thus sharplie & seuerely reproueth, threatning (if they amend not) to come with a rodde, and with the power of CHRIST against them. He neither iuſtified nor flattered them in their sinnes, as this false Prophet doth, who hath no better argumentes to plead for or iuſtifie this apoſtaſie and obstinacie of the Churen of *England*, then the greateſt sinnes and odious faultes of other Churches. But to ſuch a height & meaſure is their wickednes encreaſed, as all the sinnes of all Churches in all ages are too narrowe to couer the bedd of their fornicatiõs &c; Neither can thoſe feareſull breaches & lamentable ruines in the Churches of *Aſia* heale the wounde of the Church of *England*. If God ſo threatned or menaced thoſe Churches to come and feight against them, to remoue their candle-ſticke &c, vvhat ſhalbe the iudgmentes of the Church of *England*? what can ſhe expect, whoſe sinnes ſo far exceede, which taketh boldnes to contynue in ſinne, and pleade for the ſame from theſe examples which the Lord hath lefte as monumentes of terror to all poſterities. Yet in all theſe deſolations of theſe Churches can there be no compariſon betwixt theſe barbarous confuſe aſſemblies, and thoſe Churches which ſometymes were rightly gathered and eſtabliſhed vnto the faith, and into the order of CHRIST: and ſo all Mr. GIFFARDS labour and paynes herein is loſt. Neither will this concluſion followe, That becauſe yt ceaſeth not to be a Church by and by where the open wicked are not ſeparated (becauſe the Church ſometimes may fall into ſuch sinnes of ignorance or of negligence) Therfore the godly are not defiled which communicate with theſe open wicked in prayers, ſacramentes, and other ſpirituall exerciſes. Might he not aſwel conclude, that becauſe yt ceaſeth not to be a Church herevpon, therfore yt is no ſinne. But if yt be a ſinne in the whole Church, then is the whole Church guiltie of & defiled with that ſinne.

NOwe as Mr. GIFFARD laboureth to drawe this concluſion, ſo ſtriueth he to proue this propoſition, That the admiſſion of the open vvicked & impenitent to the table of the Lorde doth not defile either the Sacrament or the faithfull receiuers. Herevnto he hath gathered a fewe ſtale reaſons. 1. As that the wickednes of the Miniſter doth not defile the holy thinges of God: *Iudas, Ely* his Sonnes, the *Scribes* & *Phariſies* were wicked mẽ, yet were the thinges they adminiſtered holie. 2. Then that the godly communicant toucheth not the ſinnes of others, but the holie thinges of God; becauſe there cannot be a ſeparation from the wicked in bodie or bodily thinges alwaies: but they which touche not their ſinnes obey the commandement *Come out from amonge them, ſeparate your ſelues & touche none vncleane thing*. That the blame of receiuing ſuch wicked reſteth only vpon ſuch as haue the power of the diſcipline in their handes, and not vpon priuate membets which mourne & lament to ſee ſuch fovle matters wincked at, which mourners are cleared *Ezech.* 9.

To diſ-

X Apoſtaſie & obſtinacy of ye Ch. of Engl.

G.

TO discusse these pointes in particular, would make this discourse ouer long, Breefly therfore this we say, To the first, that difference must be put betwixt hypocrites (whose wickednes is onlie knowē vnto the Lord) and such wicked, whose sinne is knowen vnto the Church. The publicke ministerie of secret hypocrits that are rightly caled to a lawful office, and execute their office without fault or blame, is holie, blessed, and profitable to the whole Church (which can not looke vpon and iudge the outwarde action and estate, and not the hearte and conscience of anie) yet this their ministerie is vnprofitable to themselues, and maketh to their owne greater condemnation. But where the Ministers is detected of, and remayneth obstinate in anie transgression, his ministration is not acceptable to the Lord, neither ought to be suffered or ioyned vnto of the Church. The Lord willbe sanctified of all that come neere vnto him. Vnder the lawe he required an holie ministerie to serue in the priestes office without outward mayne or bleamish, lest he defiled the holie thinges of the Lorde; The offerings of anie other were not acceptable to the Lorde. It is also written that the sacrifice of the wicked is an abhomination to the Lord, as if they cut off a dogges heade, or offred swynes bloode. They haue nought to doe to declare the Lords ordinances that hate to be reformed, and cause his worde behinde them. The Church ought not onlie to forbid such to administer, but to cast them out of the fellowship, which if the Church neglect and refuse to doe, then are they guiltie of the open or wilful breach of Gods holie ordinances in suffring his holie name and ministerie to be prophaned, yea in ioyning thervnto and reioycing therin. The examples by him alleadged no waye help him. *Iudas* whileste he remayned with our Sauiour was an hypocrite, his sinnes vndiscouered, yea vncommitted, so longe in that estate his publicke ministerie was lawful, holie, and acceptable vnto others. The ministerie of the Sonnes of *Eli* (after their wickednes was publicke) was abhominable vnto God, to be detested of all the faithful: yet was the sinne of the people verie great, who vpon and for the sinnes of these wicked prestes abhorred the offrings of the Lorde, which were euer to be esteemed most holie, being lawfullie administred, otherwise they are not the offrings of the Lord. The people then (as nowe) grewe into Atheisme and all impietie, abhorring all Gods worshup, and refusing to be at anie chardge, louing the creatures better then the Creator by reason of the great insolency and inreverence of the prestes. Touching the *Scribes and Pharasies* we haue alreadie said enoughe.

TO his other allegations, that the faithful are not defiled by communicating with the open and obstinate wicked in the Supper of the Lorde and other spiritual exercises, because they touche not the sinne of the wicked but the holy thinges of God &c Surelie this is verie odd diuinitie, contrarie to al the groundes of scripture that we haue read of. We had thought that all the communicantes at the Lordes Table had bene ioyned & commingled togethet into one spiritual body euen

into CHRIST, as manie grapes are there bruzed into one cup, manie graynes into one loafe. Furder we had thought yᵗ no obstinate offender whose sinne is publicklie knowen, might haue beene admitted to that holie Table without wilful sacriledge and high prophanation of those holie mysteries, both in all the Communicantes and in the Minister. Wee reade in the lawe plentifullie That the leprous or polluted person defiled whatsoeuer touched him, whether person, vessel, holie or ciuile &c, and that such person or vessel &c remayned vnholie therebie, vntil they were clensed according to the lawe. The Prophet *Haggai* confirmeth the same and saith, that whatsoeuer holie thing, bread, wyne, or oyle, a polluted person toucheth, yt is made therbie vncleane. The Apostle also sheweth in expresse wordes, That as a litle leauen leaueneth the whole lumpe, so one open vnworthie receiued to the supper of the Lorde maketh all the communicantes guiltie, and their reioycing or feast not good before the Lord, likening the whole Church to the lumpe, the wicked person and sinnes kept amongst them to the leauen, their reioycing to the eating of the Paschal &c: Which most direct place this ignorant sacrilegious Priest would put away and falsifie by likening thus reioycing here spoken of to a glorying in the sinne of th'incestuous, as though the Church of *Corinth* had euer bene so beastlie. And by endeuouring to separate the elements of the breade and wyne in this Sacrament from their mystical sense, the communicantes that receiue the same together, from their spirituall communion they haue one with an other, the whole Church from the preparation and care they ought to haue both generally and particularly in administring and receiuing the Sacraments, And hauing thus royled the pure fountaynes, he confoundeth the sense and distinct doctrines of the Apostle, by bringing in certaine instances where the wife, seruant, passenger, vpon some especial dueties and necessities, may by occasion eate ordinarie bread with th'excommunicate. Whervpon he concludeth, that the faithful also may vpon necessitie (as if the Church wil not caste out the open wicked and impenitent) communicate with them in the supper of the Lorde. And if so be these faithful mourne and are grieued for this wilful sacriledge of the Minister and the rest of the Church, then they touche not their sinne, but the holie thinges of God, and are cleare *Bezabell.9.* because the separation from the wicked cannot alwaies be in bodie, as in the cases by him alleadged of eating common breade with them. But let this cauiller knowe that there is no comparison, much-lesse anie consequence, betwixt the eating common breade, and the eating of the Supper of the Lorde with the open wicked and impenitent. There is no such spirituall mysterie, communion, or commixture in the first, as in the second. Common bread is not forbidden the wicked, but these holie pledges vtterlie are, they ought not to be caste to hogges and dogges. Neither are we forbidden al ciuile conuersation so absolutelie with them, as we are all spirituall communion. In the one vve see

Leu.11.12. 13.14.15. 21.22 Chapters. Hag.2.12. 13.14.15 vers.

1.Corinth.5. 6.7.8.

prouision and exception made for ductie and neceſſitie. In the other there is no ſuch ductie or neceſſitie, neither anie ſuch prouiſion and exception mentioned in the Scripture, vntil theſe Prieſtes to defend their port-ſale and open ſacrileadge deuiſed theſe ſhiftes. The ſcripture vtterlie forbiddeth and repulſeth the open wicked & impenitent from this holie banquet by more then the *Cherubins* ſhaking the edge of a ſworde. So far are the open wicked from being admitted to this feaſte, as they are to be caſte out, to be deliuered vnto *Sathan*, ſo far are they to bee kept from all communion with CHRIST and with his Church. But none are to be admitted to this Sacrament, but ſuch as outwardly ſtand in the faith, and therby (vnto the iudgment of the Church) haue fellowſhip with CHRIST and his members. The verie action or *Symbole* yt ſelf ſheweth this communion vvith CHRIST, and one vvith an other, 1 *Corinth.* 10. 16. *and* 12. 13. No ſophiſtrie can diſioyne the myſterie or ſignification from the outward elements and action, neither the communion from the participation in this action, ſo far as vve may iudge. As the vnworthie receiuers are guiltie of the bodie and bloode of the Lorde, ſo the Church in admitting, adminiſtring vnto, and communicating vvith them, is guiltie of moſt high ſacrileadge and prophanation of the holie thinges of God, eſpecially they doing it wilfullie and wittinglie. Now then if they all communicate in this action, and this action deliuered in this maner be ſacrileadge, how ſhould they not all be guiltie? Can anie man here ſay that anie of the Communicantes in this caſe toucheth not the ſinne, but the holie thinges of God, vvhen firſt in this action they are all ſpirituallie commingled and ioyned together, then the verie action vvhich they all doe (as they doe it) is moſt highe ſacrileadge not a touching but an open, (if not a vvilfull) prophanation of the holie thinges of God? Can th'auctoritie of the Church excuſe them before God? Or vvil is here excuſe them to ſay they cannot doe vvith it, becauſe the power of the diſcipline is not in their handes? We haue aboue ſhewed that euerie member hath intereſt in the power of the Church: And that the power to receiue in and to caſte out belongeth to the vvhole Church, and not to the Preſbiterie or anie perticular member of the Church onlie: Neither yet theſe matters referred to the wil or choiſe of the Church, but rules preſcribed thē whom and vvhen to receiue, whom and vvhen to caſte out. As vpon publick profeſſion of faith and obedience with deſire of ioyning, the Church cannot refuſe but muſt receiue, ſo vpon publicke ſinne and obſtinacie ioyned to the ſame, the Church muſt then caſte out, and cānot retaine without ſinne: Which ſinne becommeth ſō much the more heynous whē they doe it wittinglie & willinglie, but moſt of al whē obſtinacie is added, whē the Church wil not be admoniſhed, neither amēd. Though euerie private membet cānot excommunicate or reforme the publicke actions of the Church, which are donne contrarie to the worde, yet euerie: 1 Corin.

euerie priuate member may & ought to refraine ſuch publick actions, as they ſee to be contrary to the worde, and to admoniſh the Church &c. And in ſo doing they depart not from the Church, neither withdrawe from the Communion, ſo much as preſerue the Church & the communion: Our fellowſhip muſt alwaies be in the faith, out of the faith we maie haue no communion with man or Angel in knowen ſinne. They that depart from the faith depart from the Church, and breake the cõmunió. We may not followe a multitude of the mighty in euil. It behoueth euerie chriſtian that receiueth to knowe what the action is he doeth, to knowe what he receiueth and howe he receiueth, to knowe by whom and with whom he receiueth. We ſay not now (as ſome in the idlenes of their conceipt coniecture) that we ought to examine and iudge euerie one that communicateth: No it ſufficeth vs if they by outward profeſſion ſtand ſtil members, and remaine not conuict and impenitent in anie open ſinne knowē to them and to the congregation. They muſt knowe that the Miniſter that deliuereth is according to the outwarde rules (ſo far as they maie judge) a lawful Miniſter of the Goſpel, and that the communicantes by outward profeſſiō (ſo far as they can iudge) ſtand in the faith; Elſs can they not diſcerne what the communion of the Church or the action they doe, is. It wil not ſuffice or excuſe them to ſaye they mourne and are grieued for the ſinnes of the wicked with whom they communicate, and for the ſinne of them that ſhould put them from the Sacrament, yea caſte them out of the Church, and deliuer them ouer vnto *Sathan*, for the humbling their fleſh, and the preſervation of others from the contagion of their ſinne, yea of the whole Church from the wrath of God. How ſhould they be ſaid to mourne for the ſinne of theſe wicked, with whom they feaſt and reioyce in this heauenly banquet? From whence al ſorrowe, and grief, and feare, & deſpaire or doubt are baniſhed, al teares wiped from their eyes, they being by this *Symbole* receiued to the communiō of *chriſtes* bodie and of al the ioyes which he poſſeſſeth, hath prepared & reſerued for al thoſe for whom he died &c, againſt whom layeth no accuſation, no condemnation, no imputation of ſinne. Againe, the mourners he ſpeaketh of which were marcked by the Angel *Ezech.* 9. did not onlie mourne but crye out againſt the ſinne of the tyme, yea they refrayned the publick worſhip & the Temple which was ſo wholy polluted and prophaned, as is deſcribed in the 8. Chapter of the ſame prophecie, the fierce wrath of God powred forth vpon the whole Citie and Sanctuarie *chap.* 9. The glorie of God vtterlie departed from the Temple and Citie *chap.* 11. But how ſhould theſe that communicate & are commingled with theſe open wicked and vnworthie, and participate and ioyne in the ſinne and ſacrilege of the miniſtrie which they ſee and acknowledge, be ſaid of thoſe marcked mourners which refrayned & cryed out againſt the abhominations of the tyme? Or how ſhould theſe eſcape the vengeance of the deſtroyer? The ſeale of God wherwith al CHRISTES ſervants are marcked and knowen, is, *That they*

that

all did eat ye same Sp. meate, & drink ye same Sp. drinke. 1. cor. 10. yet of many of ye were not God pleased. more of wch hereafter, & their miſtery

that name the name GOD depart from iniquitie. 2. *Timoth.* 2.19. *Reuel.*14. They may not cõmunicate with the ſinnes of others, nor be drawẽ into the tranſgreſſion of any of GODS commaundements by an Angel from heauen. *Gal.*1. No traditional writings of any man whoſoeuer, can defend theſe errors which tend to the open & wilful prophanatiõ of the holy things of God, to the moſt dangerous contagion and infection of the whole Church, and to the high prouocation of Gods wrath againſt them all. What then hath this great clarck gayned by this traditional diuinitie, ſaue bewrayed his corrupt iudgment & great ignorance of the truth of God, yea even of thoſe principal actions wherof he profeſſeth himſelf a Miniſter? What hath he obtayned or endeuoured by al this diſcourſe to prooue, if not that all theſe prophane multitudes and rowtes of all ſortes of wicked may be receiued into and nouriſhed in the Church as members, even with the holie pledges of CHRISTES bodie & bloode by this idolatrous and ſacrilegious miniſtrie (for ſo hauing alreadie proued them we may pronownce them) made by themſelues, labouring to iuſtifie & approue their Church, miniſtrie, and miniſtration in this eſtate, and moſt ſeuerely to cenſure, blaſpheme, and condemne all ſuch as by the word of God reproue them, and for their obſtinacie forſake them for the ſame, thus opening a wide doore to all Atheiſme, wickednes, impietie, ſacriledge, and bloodie perſecution, as by his next argument which he bringeth for a concluſion of this diſcourſe appeareth: Which before we come vnto, this for concluſion we inſert & reſt vpõ, That our Sauiour CHRIST hath inſtituted, that of neceſſitie there muſt be at the celebration of his laſt *ſupper* a lawful Miniſter of the goſpel according to the rules of CHRISTES Teſtament to deliuer, a faithful people by outward profeſſiõ to receiue, the pure elementes cõmanded vſed, and that forme of adminiſtration which he and his Apoſtles preſcribed: That except al theſe concur, there is not the ſacrament rightly deliuered, neither maie any chriſtian cõmunicate where he ſeeth any of theſe rules broken. So then if MR. GIFFARD had thus approued his Miniſterie, people, miniſtration by the rules of CHRISTES Teſtament, and by the euidence of Gods worde, he ſhould more haue perſuaded & convinced vs, then by al this opprobrie, blaſphemie, and rage which he breatheth forth out of the mouth of that DRAGON, al which nowe add vnto his owne, and not vnto our iudgments that feare not the curſe cauſeles; neither yet the falſe Prophets threates; whoſe cuſtome it is to curſe them that God bleſſeth, and to bleſſe them that God curſeth, to iuſtifie the wicked, and to condemne the iuſt, Therfore ſhall he be an abhomination both to God and men, as the Lorde himſelf hath ſpoken. As to his bloodie Argument drawen from th'executiõ of certaine of SAVL his progenie, becauſe Kinge SAVL in his hypocritiſh and bloodie zeale murdered the *Gibeonites*, which were yeilded and made ſlaues vnto them, contrarie to the will and commandement of God. *Ioſh.*9. *Deutronomie* 20.10. Our innocencie ſhalbe our defence, and his refutation. If we haue committed or when we ſhall commit or con-

their Cõfeſſõ, touching Coũcating. ☞.

Rem. 16.13. *Prou.*26.2. *Deut.*18.22 *Pro.*24.24

*Ioſh.*9. 1 *King.*9. 20.21.

sent vnto any such crime, we refuse not the like iudgment. In the meane time let all men iudge with what equitie or conscience this *Caine* could thus applie & enforce this example against vs; And for conclusion, let anie man by the worde of God iudge, whether we that reprooue these their confuse parish assemblies consisting of all sortes of ignorant, prophane, vngodlie people, worshipping God after an idolatrous maner, and liuing in al disorder & vngodlines &c, Or this mercenarie sacrilegious Priest, that standeth a Minister to all these wicked, deliuering the sacraments vnto them and blessing them with the peace of God &c doe destroy & murder their soules. The scripture is plentiful in this poinct.

THE THIRD PRINCIPAL TRANSGRESSION OR CAVSE OF OVR SEPARATION FROM their assemblies, is.

FOR that they haue a false antichristian ministrie imposed vpon them, retained with them, and maintained by them.

AS we haue already shewed y^t the house of God which is his church, cannot be built or consiste of any other then such chosen, pretious liuing stones as God hath thervnto caled, separated, appointed, namely such faithfull obedient willing people as come vnder CHRISTS conduct, and willingly submit to his gouernment, and cannot consiste of prophane, wicked, vngodly, headstrong, disobediet multitudes, whereon the Whore is said to sit as vpon manie waters: So in like maner can this house, this church, this people of CHRIST be built into none other order, receiue none other ministrie and ordinances, then CHRIST the owner & builder of the house hath instituted & prescribed in his last wil & testament. We may boldly affirme & cōclude that flocke which consisteth of all sortes of wilde & vncleane beastes, not to be the flocke or shepe-folde of CHRIST, in asmuch as these in this estate cannot of vs be iudged to be the shepe of CHRIST. We may also by the same vndoubted reason affirme, that they which stand hierdes to these wilde and vncleane beastes, cannot be said the Lordes shepeherdes of his shepe & lambes. Of what sortes of people these their parish assemblies generally consiste, how they haue bene gathered, builte, stand, and walke in the faith & order of CHRIST, by that which is aboue written may partly appeare, but much more shall to euerie single eye & heart (wherein is any light) vpon the furder examination of their present estate & life. That this Aucthor and all the Priestes of the ryme stand hierdes, administring the Sacraments &c, to these prophane multitudes in this ignorance, confusion, and sinne, after that idolatrous superstitious maner aboue-said for their hire or tithes, cannot be denied.

Hebr. 3.
Ephes. 4.

What

What defence this Champion hath made for their publique administration & worship, and how by neuer a worde of God he hath iustified any one of those manifold enormities & idolatries reckoned vp vnto him; As also how he hath approued the gathering and present estate of their Church, by the greatest apostasies, defections & sinnes of other Churches in other ages, and with what blasphemous doctrines tending to all Atheisme and impietie, we are content to refer to the iudgment of the godly readers. And now being come to the proofe & defence of his owne Ministrie which he exerciseth, and of the whole Ministrie of their Church, instead of CHRISTS Testament he bringeth vs forth a fable out of ESOPE of the asse in the Lyons skinne, and at the first entrance into this discourse in the first page within the space of 24 lynes he convinceth vs with these arguments. *That we are prompt & plentiful in false accusations & hereticall opinions which must be admitted for reasons against their Church, worship, ministerie. That we are desirous of glorie, presumptuous, bold, rash, ignorant, not to be encountred with great learning: Sophisters, nay poore artificers and husbandmen are the euenest matches to dispute with vs: We haue put on the Lions skinne and imagine that all learned men tremble at vs, but they haue espied our long eares. That we impudently slander and belye the learned, who disdaine to deale with mad frensie: That we are without all care what we speake. &c.* Is yt likely that this man hath either care or conscience what he saith, that through his whole booke from the first to the laste worde thus rayleth, inveieth, accuseth, blasphemeth? Are these the sweeteste waters in his fountaine, the best salt he can season vs with? Or do the Ministers of the Church of *England* thus vse to improue, rebuke, exhort with al longe suffring & doctrine? Is this Mr. GIFFARDS countrie diuinitie or vniuersitie learning, or Courtly Chaplen-like behauioure? He hath a president what a goodly viewe Mr. SOME makes in his colours. If he lighted into some mens handes that would take pleasure to laye open his shame, Mr. SOME & his paynter might giue place in al rayling and vituperie where this man should appeare. But our purpose is not to meddle with his raylinges so much as his reasons, leauing him to answeare for the one, and endeuouring our selues to answeare the other. Yet this we saye, that if this be the course of those great learned he speaketh of, we had much rather be matched with such poore artificers and husbandmen as feare God (whom he despiseth) then with these greate Clarkes. Yea we had much rather that they should in disdaine of our ignorance breake their promise in denijng and refusing to conferre with vs, then in this maner grieue the spirite of God in vs by such hellish writinges as this booke of GIFFARD, peruerting the Scriptures, pleading for, defending, and iustifijng the throne of iniquitie, together with all the enormities, idolatrie, and abhominations which flowe from the same, railing, blaspheming, and accusing the truth, and the poore persecuted professors therof, as he doth. Yet to satisfie the reader in this matter which he so confidently denieth, and vrgeth vs so vehemently to make some colourable shewe of, That if he had consulted with his learned

p. 244 pmall. against Mr Gifford.

bretheren the forewarde Preachers, they would haue councelled him rather to haue vsed his discretion in the pulpit (where he might feigne what error he liste, and then with the same breath confute yt in our names) then by conference, but especially thus by writing to meddle with the defense of these defaults and exceptions taken against their Church, Ministrie, Worship, &c, knowing that the more they are discussed and raued in, the more apparant & odious they wil appeare vnto all men; especially when they are brought vnto & examined by the light, which will foorth-with shew of what sorte they are. That these Preachers had take this course amongst themselues we knowe certainly by a letter that two of the cheif of them sent vnto vs, denying that conference which they had before promised, because we denyed their Church and Ministrie. After that, two of them being procured to our prison denyed to deale with vs concerning those exceptions we made against their Church & Ministrie, alleadging that they were forbidden by their bretherē to deale with vs in those matters. To be shorte, what ells can with any probalitie be coniectured to be the hindrance of the first companie of Preachers that at the first sent vnto vs to knowe the causes of our dislike, promising either to assent, or to shew vnto vs the causes whie they could not, that they vpon the sight of that litle paper, (wherin we set downe vnto them the causes of our separatiō from these parish assemblies, as also what we purposed in our owne assemblies) neuer as yet could be drawen to make any answeare in writing or conference, if not that they perceiued that they were neither able to defend their estate, neither yet had faith to leaue it for feare of persecution & danger. And whatsoeuer this bold champion may pretend, we cānot be persuaded that euer the forewarde sort of Preachers (that sometime laboured reformation) euer gaue their consentes to this blasphemous booke of his, except also together with the auctthor therof, they haue made shipwracke of faith & good conscience, and be wholy apostatate & fallen frō that smale measure of grace & light they sometimes made shew of. Neither shal those pontifical Prelates his Lordes, their horned Cleargie, or Romish associates the *Ciuilianes* and *Canonistes*, to whom he is yeilded & ioyned, giue him any thanckes in the end for all the paynes he hath taken to defend their apostatical throne & procedings: which these his writinges are so far from defending & iustifiing as they manifest vnto al men that they cannot be defended or iustified.

TO our present purpose in this 3. PRINCIPAL TRANSGRESSION, yt remayneth that we nowe prooue this Ministrie of the Church of *England* to be false & antichristian. Which that it may the sooner be donne we are to enquire what kinde of ministrie CHRIST hath instituted and left vnto his Church? Of which sort if we finde not these, then may we with assurance from Gods owne worde pronownce them false and antichristian. For as there is but one God, one CHRIST, one Spirite, so is there but one true Church, ministrie, ministration. CHRIST being ascended

Theis very wordes, before.

These two were Mr. FLOVD & Mr. CHATTERTON.

These two were Mr. FENNE & Mr. EGERTON.

a most shameles lie.

ascended gaue vnto his Church *Apostels, Prophets, Euangelistes, Pastors, Teachers, Elders, Deacons, widdowes.* The 3. first, *Apostes, Prophets, Euangelistes,* being institu- *Eph.4. Rom.12.*
tuted but for a time, hauing finished their ministerie, ceased. For the
foundation being now fullie laide, the worde perfectlie exhibited, the *1 Corinth.3*
gospel throughlie and sufficientlie confirmed and ratified, the whole *Hebr.2.*
frame of the building set vp and erect, and now a most perfect and ab- *2 Pet.1.*
solute patterne left vnto all Churches, to what purpose should there *2 Timoth.3*
nowe be *Apostles* to lay the foundation, to giue the worde againe, *Prophets* *Acts.20.33.*
to ratifie and cõfirme the same, *Euangelistes* to deliuer and shew the *Apos-* *All his gouernment, and Gouernors assigned a question.*
tles rules vnto the Church? Besides that, the Lord hath euidẽtly shewed
(by the ceasing of th'extraordinarie calings and giftes vnto these offi-
ces) that they are nowe perimplished and ceased, as might also by son-
drie other testimonies and direct scriptures be proued, if yt were need-
ful in so plaine a poynte. Nowe then there remaine by a perpetual de-
cree these Offices to the ministrie, gouernement, and seruice of the
Church. *Pastors, Teachers, Elders, Deacons, Relieuers.* Vnto these distinct offi- *1 Corinth.12.*
ces, are fit and distinct members dulie chosen and ordayned by each se- *Acts.14.23*
ueral Congregation, vpon due proofe according to the manifestatiõ of *1 Timoth.3.*
the spirit in each member so elect, according vnto the rules prescribed *Tit.3.*
in *Christes* Testament; in which offices is required of them that they di-
ligently and faithfully administer, which whilest they doe, they are ho- *1 Corin.4.2.*
nored, obeyed, prouided for of the flock with al reuerẽce, care, & loue. *1 Thes.5.12.*
Nowe let the ministrie of the Church of *England* be compared vnto and *13.*
examined by these rules of *Christes* Testament, in their office, entrance, *1 Timo.5.17*
administration, maintenance. In al which we before affirmed them to
varie from the Testament of *Christ*, and to haue no place or mention
there, requiring of this Auctthor some proofe of his ministrie in these
poyntes by the worde of God. In steade wherof wee haue his bare af-
firmations to approue their ministrie, and his most bitter raylings to
convince and perswade vs after his accustomed maner, which euil ei-
ther satisfie vs or approue themselues to all mens consciences such as
they would be thought to be. We had thought our demaunde herein
had bene so iust and reasonable, as no true Church or Minister could
or would haue denied. And wonder that in this flourishing estate of
their Church which ouer-floweth with so great learning, aboundeth
with so manie writers, that not one of them should vndertake to ap- &c.
proue the ministrie of their Church directlie, by the rules of Gods
word in their *Office, Entrance, Administration, Maintenance.* Wherbie they might
iustifie themselues of such crimes wherof they are chardged, convince
their aduersaries & al gaine-sayers, and put an end to these controver-
sies and debates after a most christian and peaceable maner, much bet-
ter beseeming the Gospel and the ministers therof, then prisons, iudg-
ment seates, sclaunders, accusations, blasphemie, which hitherto haue
bene theire only Arguments. But now howsoeuer they be loth & will
by no meanes be entreated or vrged to this sober course & direct proof
by writing, or vnto anie christian free conference where these matters

might be discussed and decided by the worde of God peaceably, Let vs yet (seing occasion is here administred, and as our present purpose wil permit) shew some causes of our dislike whie we iudge them not the true Ministrie of the Gospel, by shewing such apparant discrepance, as may declare vnto all men that they were neuer cast in that moulde. And this but by a cursorie & briefe examinatiō, leauing the more exact discussing & perfect demonstration of the forgerie, abuses, and enormities of this Antichristian ministrie, to the furder diligence of others endued with greater measure of giftes and iudgment.

WE finde the permanent offices which CHRIST hath instituted for the ministrie of his Church few in number, easilie recited, diuided, and distinguished. The offices (as hath bene said) are these, of the *Pastor, Teacher, Elder, Deacon, Relieuer.* These are diuided into *Ouerseers* (whom wee call *Bishops* Episcopoi) and into *Deacons*. The *Ouerseers* are againe diuided into *teaching & gouerning Elders:* and into such *Elders* as only by office attend vnto *Gouernement*. Of the first sort are the *Pastor and Teacher*. Of the second such *Elders* as are elect to the ouersight & gouernment of the Churche. These offices are distinguished one from an other in their seueral functions by the Apostle *Roma.12.* and in sondrie other places of scripture. The Pastor to attend to exhortation. The Teacher to doctrine. The Elder to gouernement. The Deacon to collect and distribute the benevolence & contribution of the Saincts. The Relieuers to attend to the sicke, impotent &c. But the offices of the Ministerie of the Church of *England* wee finde so manie & intricate, as are harde to be recited, diuided, or distinguished, and require greater skil then I haue therevnto. Yet (so my simple conceipt preiudize not others of better iudgment) for memorie sake and to avoide prolixitie, they may thus bee diuided and recited at once. First more generallie into *Reigning gouerning*. 2. *Collegiate* or *idle*, and 3. *Servile* or *mercenary*. The *Reigning* or *gouerning* may be diuided into 1. *Bishops* their *assistants* and *substitutes*. 2. Certaine *Commissioners* and certaine. 3. *delegate Doctors &c.* These *Bishops* may be diuided in 1. *Arch-Bishops*. 2. *Palatine Bishops*, and. 3. ordinarie *Lord Bishops*. Nowe the *Arch-Bishops* may be diuided againe into the 1. *Primate Metropolitane* of al *England*, and the 2. *Metropolitane* of the North partes. The *Raining* ministerie thē of the Church of *England* as I suppose vnder correction and better information, may be summed into these offices of *Arch-Bishops, Lord Bishops, Chauncelers, Commissaries, Arch-Deacons, High Commissioners, Ciuile Doctors* with their Courtes and attendants, *Aduocates, Proctors, Registers, Notaries, Pursenants, Somoners*. The idle or Collegiat Ministrie as I take it are partlie in the *Colleges of the Vniuersities* As Maisters of *houses, Presidents, Bowsers, Fellowes*: Or more generallie according to their degrees *Doctors of diuinity, Bachelers of diuinity, Maisters of Arte, Bachelers of arte, Clarkes*. These hitherto without certaine office, place, or chardge in the Church. And partlie in their *Cathedral Churches*. As *L. Bishop, Deane, Sub-deane, Prebendaries, Canons, Petticanons, Gospellers, Pistelers, Singing men, Singing boyes, Vergiers, Sextines*. The seruile Ministrie is diuided into these seueral offices. Of *Parson, Vicare,*

Phil.1.1
Acts.20.
Rom.12.8
1 Tim.5.17
Act.6.
2 Timoth.4

The offices of the Ministrye of the Ch. of Engl.

Vicare, Curate, Deacon, or half-Priest, Church-warden, Sidesmen, Questmen, Parish Clarck.

But now to distinguish or describe all these offices according to their seueral orders and cannons, to shewe their original, processe, and contynuance in their seueral tymes, occasions, and circumstances, were not onlie a labor to me intricate and vnachiueable, but to the reader tedious and vnprofitable, as withdrawing them from the certaine and vnvariable rules of Gods worde, to the vncertaine and variable reportes of mē. Sufficeth it therfore that we finde not in al the booke of God anie such titles, names, dignities, offices, giuen or to be giuen to the Ministrie of *Christes* Gospel: but we finde them rather those names of blasphemie written vpon those heades of the Beast. For if it be blasphemy for anie mortal mā to receiue, assume, or chalēge those names, titles, dignities, or offices which are peculier and proper to CHRISTES sacred person alone, Then are these chief Ministers of the Church of *England*, these Arch-Bishops, & Lord Bishops highlie guilty of blasphemie, that chalēdge & assume vnto themselues, some one of them to be the Primate of al the Bishops in *England & Ireland*, an other to be an Arch-Bishop, a Metropolitane, others to be Lord Bishops, the leaste of these *Anakims* to reigne ouer I knowe not how manie hundreth Churches & Bishops. That *Christ* is the onlie Primate and Arch-chiefe Bishop and Prince of Pastors the Apostle *Peter* giueth euidēt testimonie 1 *Epist. 5. Cap. 4. vers.* as also the holie Ghost *Hebr.* 13. 20. That *Christ* is the onlie Lorde Bishop euery where appeareth in the scriptures, and that al other christian Bishops are but seruāts & fellowes, is fownd *Iohn.* 13. *Luk.* 22. *Mat.* 20. *Mar.* 10. where *Christ* himself in expresse words with vehement chardges forbiddeth euen his Apostles, I say not such blasphemous titles onlie, but all other wordlie titles of honor, all ciuile iurisdiction and secular power ouer others, and such arrogancie and presumption one ouer an other as these pontificall Prelates and Lordlie Bishops vsurpe, most directly, wittingly & willingly against the commandmēt of *Christ*. Which they thincke to put away & abrogate by a second lawe of the Prince & Parlamēt, who (they saye) haue cast these honors & titles vpon them, and therfore neither cā they refuse, neither may others blame them for this, except they shew thēselues disobediēt to her Ma^tie. and enemies to y^e State. We wil answeare these their criminatiōs of state matters at anie tyme before competēt iudges. In the meane while let them answere vs in good conscience whether they iudge it lawful for Princes to giue, or at anie hand for themselues to receiue such titles, dignities &c, as *Christ* hath so expressly & often forbidden them. And whether their holy Father the *Pope* might not so iustifie his exaltation and supremacie by the Emperors donatiō, y^e confirmatiō of manie Natiōs, States & Councels through manie ages. If it be here alleadged that these titles which we so stand vpō, are but ciuile accomplemēts giuē them by the Prince, but trifles, no matters of substance to preiudice their ministrie, they being preachers of the worde; Yet must they acknowledge them inhibited verie seuerely & oftē by *Christes* owne mouth. And therfore they by this allegation.

allegation laye the blame vpon *Christ* that forbad them, and not vpon vs that hold the vnlawful & intollerable in the ministrie. Furder, if they be merely Ciuile, let them the answere whie they are & how they may be thus ioyned to ecclesiastical persons & offices. And if they be such trifles, whie then these graue Fathers these holy men so violently contend with, and bloodely persecute their bretheren for them. And this also let them consider & acknowledge, that these trifles or titles they vsurpe are prooued most execrable blasphemies, names vvritten vpon the heades of the Beast, and not vpon the members or Minister of *Christ*. And in their best allegatiō, that they are directly contrarie to the commaundement of *Christ*, who prohibiteth his Ministers all such titles, howsoeuer Mr. *Giffard* alleadge against al cōscience and truth that they exercise no Lordship ouer the faith and consciences of men; the vntruth wherof shal hereafter appeare; yet this Lordship they receiue & exercise, euen in the best consideration, is expresly cōtrarie to the commandement of *Christ*, and such as no true Minister of the Gospel, either wil or may receiue, plead for, or iustifie.

And now that we may come a litle nearer their Ministrie, it would be knowen what office these Lordlie Prelates, these Primates, Metropalitanes, Arch & Lord Bishops exercise in the Church of *Christ*. For euerie Minister must be of necessitie in som perticular office. I speake not nowe of the offices they beare in the commō wealth: as to be Peres of the Realme, Lordes of the Parlament, Iudges of ciuile causes in Courtes, Iustices of the peace &c, but of their ecclesiastical offices, as being *Bishops*, whither they haue anie of the ordinarie and permanent offices, as *Pastors, Teachers, Elders*. Or of those extraordinarie temporarie offices which are nowe ceased of *Apostles, Prophets, Euangelistes*. And sure by their magnificent stile, glorious titles, extraordinarie power, irregular authoritie, and inordinate rule, I should rather iudge the of these extraordinarie offices, saue that I finde those wholie nowe ceased, not expedient or to be loked for, and also that th'estate, behauioure, and doings of those Bishops accorde not to those offices. First *Apostles* these Bishops are not in that they haue no immediate caling from God, or confirmed by God vnto that office: Neither doe they execute yt as *Christs* Apostles did, they goe not from place to place, from countrie to countrie, to preach the Gospel, to call the people to the faith, to gather & plant Churches; Neither haue they receiued such measure of grace, or can ratifie and approue by such euidēt testimonie, power, and wonders the doctrines, rules, and ordinances which they deliuer vnto and impose vpon their Churches, to be of God: Yet seing they lay a newe and an other foundation then the Apostles haue laide, deliuer other doctrines, rules, and ordinances as appeareth by the whole ministrie, worship, ministration, ordinances and gouernement of their Church, then the Apostles haue taught and left; seing also they vsurpe a greater power and preeminence one ouer an other, One being a *Primate*, an other an *Arch-Bishope &c*, then the Apostles did; Wee neuer reading of

Mat. 28.19
Acts. 1.
Iohn. 20.21 22.
Math. 10.
Acts. 4.30 & 5.12.
1 Cor. 3.11
2 Cor. 11.13.

anie

anie Priuate, Arch or Lord Apostle (I pray thee now not standing in English)
They haue nede to confirme their offices, calings, doings, power by no
lesse miracles & testimonies the the Apostles did? they will haue their
ministrie & doings allowed & receiued: which if they should doe and 2 Thes. 2.
draw iust from heare, yet ought we to beleeue & hold fast that perfect 9.10.
foundation which CHRISTES Apostles haue layde, that authentick al- Rem. 13.14.
sufficient worde which they haue left, as an absolute patterne for all ac-
tions of the Church vnto the worlds end, and not to hold them accursed,
men or Angels that teach anything besides that, or to varie from the Gal. 1.
same. Neither what signes or miracles soeuer they shall doe, may we
hold them Prophets, seing they perswade yea enforce to idolatrie & apos- Deut. 13.
tasie, as by their publick worship appeareth. And as to Euangelistes that
office is too meane & base for these fellowes. The Euangelistes toke their 1 Tim. 1. 2.
caling, sending, and whole direction from the Apostles, neither swarued Tit. 1. 4.
from the same in any thing, but faithfully deliuered to the Churches 1 Cor. 4. 17.
those rules they receiued, and assisted the in the practize therof. These Phil. 2. 22.
men in that they haue no such caling to their office, neither doe so ex-
ecute yt, not caling the Church vnto or helping them in, but drawing 2 Tim. 4. 5.
them from & vtterly forbidding them the practize of those rules & or-
dinances the Apostles left, teaching, bringing in, setting vp, and inforc-
ing their owne or other humane deuises & ordinances vpon y church
in stead therof, and that in such high & waighty matters as the bring-
ing in a new & strange Ministrie, Ministration, Worship, and Gouerne-
ment. For all which causes & reasons & many other which might be
drawen from the rules of CHRISTES Testament, and their whole worke
and doings, which in nothing accordeth to the true patterne, we must
hold them false Apostles and Prophets, counterfeite Euangelistes, de-
ceitfull workemen & builders.

Neither yet, if we but as sleightly examine them by & compare them
vnto the rules of CHRISTES Testament, shall we finde them to execute
any of the ordinarie permanent offices of the Bishops belonging vnto
CHRISTES Church, as the Pastors, Teachers, Elders office. *A true christian Acts. 14. 23
Pastor ought to be chosen of some one peculiar flocke, where after due Tit. 1. 5. *This should be ioyned
proofe he is to be publickly ordeined & receiued. Vnto which peculiar Acts. 20. 21. and affirmed only
flocke he is bownde by couenant to administer & attend. Neither doth
his Pastorall dutie, ministrie, and chardge extend to more flockes or
Churches at one tyme then that one, whereof he is chosen Pastor. Nei-
ther may a true Pastor aduance himself either in titles or power aboue
or ouer other christian Pastors his fellowe bretheren, howsoeuer he
haue receiued a greater measure of giftes, by so much he ought to be-
haue himself the more lowly, and to apply himself the more carefully
& diligently to serue the Lord with the same, according to his pleasure
& appointment within the limites of his caling, wherin if he behaue
himself faithfully he receiueth praise, if not, reproofe & censure of the
whole flock accordingly. But now these Arch and Lord Bishops neither
haue any certaine ministrie ouer or in any one peculiar flocke, neither

anie such *deuise, profession, ordination* by or in any one *Congregation*, but are elected either by the *Canons or Colledge of the Deane & Chapter*, or ells by the Prince, consecrate, invested, inthroniſed, or inſtawled, with I know not how manie popiſh rites, trinckets, ceremonies belonging thervnto, whoſe verie ordinarie attire is ſo popiſh, ridiculous, and fonde, as they paſſe not in the ſtreates without the wondernent & ſcorne of young and olde. Their miniſterie alſo is not limited and tyed to one certaine office, or to one certaine flocke, but as they exercile ſondrie offices, ſo doe they it ouer & in ſondrie Churches, preaching, adminiſtring the Sacraments, where and when they liſte of their pontifical authoritie, and ceaſing againe from preaching &c. at their owne pleaſures when & how longe they liſt. Againe ſome of them exerciſeth abſolute authoritie ouer al, no one of them but ouer many hindreth Churches & Miniſters, ouer all cauſes and doctrines, to rite, ſommon, ſuſpend, ſilence, excommunicate, abſolue, emprifon, ſequeſter, confiscate at their pleaſure whom and wherfore they liſte without accompt or controlement, no not by the Princes royall Writts and Courtes to which euery ſoule ought to be ſubiect. They impoſe vpon all Churches and Miniſters their owne deuiſes for the publicke worſhip & adminiſtration, ſtinting and limiting the Paſtor what wordes to reade and ſay, what ſcriptures to reade on this and that daye through the yeere. They limite and reſtraine the doctrine of the Paſtor from ſpeaking againſt anie thing by publick authoritie commanded. They determine and diſpoſe of all the doctrines and cauſes of all Churches at their owne will, no man ſo hardie to gaineſay or to cal in queſtion anie thing they affirme, or to denie anie thing they commande or forbid. There is nothing iudged error in the Church of ENGLAND, but what they iudge to be errot, be yt neuer ſo groſſe, popiſh, blaſphemouſe, nor anie thing compted truth which they pronounce error, be yt neuer ſo holy, ſounde, and warranted by Gods worde. The whole miniſtrie, doctrine, publick adminiſtration, cauſes and cenſures of the Church of ENGLAND, are wholie in their handes, to commande, reſtraine or execute vpon al perſons, and they themſelues ſubiect to no reproofe, liable to no cenſure. Now let any iudge that knoweth what belongeth to the office, entrance, and adminiſtratiō of the Paſtors office, whether theſe Biſhops poſſeſſe this office, be rightly caled and entered to the ſame, and faithfully adminiſter & execute the ſame. The teachers office for the reaſons aboue-ſaid they cannot hold or chalendge, both in regarde of the faſtuous titles & inordinate power and authoritie which they vſurpe & exerciſe ouer all the miniſterie, euen ſuch as they cal Paſtors, and ouer all Churches, cauſes, cenſures &c, which can at no hand be ioyned or agree vnto the chriſtiā Teachers office. As alſo for that they, their miniſtrie, and office belongeth not to any one peculiar Congregation. The like reaſons maie be drawen from their Popiſh entrance and adminiſtration, ſeing they take vpon them to deliuer the Sacraments, and attend not vnto doctrine only or diligently, giuing ouer & ceaſing

X A formal confutatiō.

B. A falſe of vntruthes.

ceasing to preach whē they list, neither submit the doctrines they teach to the cēsure & repal of other Prophets by the Scriptures. For al which reasons and sondrie other, they cannot be said to haue or exercise the christian Teachers office. Last of al, the office of gouerning Elders they haue not, for all the same reasons; In that they are not chosen of & belong not vnto any perticular Congregation to which they should be bounde by duetie to attend. Neither euer did we reade in al *Christes* Testament of any Bishops or Ministers (setting aside those temporarie offices of *Apostles, Prophets, Euangelists*) that where chosen, did attend, or ministred vnto diuers or more then one Congregation or office at one time. Certaine rules being there giuen for their election, ordination, and administration of & in one Congregation, with manifold admonitions & exhortatiōs to sture them vp vnto diligēce, labour, and watchfulnes in that office & place they are caled vnto, as a worke enough for him that thinketh himself most able to discharge it. And sure most monstruous & impossible it were for one man faithfully to attend diuers Congregations, Except they can also shew that one sheepheard at one & the same time can diligently feed & guide two or many flockes far distant in place, Or that one candle may be put into two candlesticks, and giue light vnto two seueral houses far distant asunder at one & the same instant. If the one be impossible, so is the other. Yet stand these men Bishops or Ouerseers not only to manie Churches each one of them, But their Primate giueth, or rather selleth licēces to other inferior Priestes, some one of them to stand a Minister to two, yea peradventure to three seueral flockes. This is an vsual matter and passeth by way of statute lawe amongst the Chapleins & Doctors of the Church of *England*, who may haue & be *Non Residents* some of them from two, some from three Congregations or benefices, especially all his *Graceles Chaplaines*, by a singular prerogatiue. But to retourne againe to our purpose, these Arch and Lord *Bishops* cannot be said to haue this office of gouerning *Elders*, for that they professe to be Ministers of the worde & Sacramentes, which duetie belongeth to the Pastors office. And because they exercise absolute power ouer Pastors, Churches, and causes, to depose, excommunicate, absolue, and determine in their owne sole name & power, which no true *Elder* Minister or mēber of *Christ* may do. Reasons also might be drawen from their sitting, chandging, aspiring to the richer & higher roomes. Frō their Princely Lordly stare, pompe, trayne, reuennues, pallaces wherin they line in all wordly excesse, pleasure, idlenes, to which thinges whileste they attend, it is impossible they should faithfully execute & discharge any ministrie in the Church. From y^e^ apparāt & odious sinnes of their persons & liues, that appeare and breake out in their conuersatiō, which is most vnchristian, fleshly, and vnholy. As couetousnes, oppressiō, extortion, open wrong doing, vsurie, ambition, pride, idlenes, louers of pleasure, such as cannot gouerne their wiues, children, and families in the feare of God, sobrietie, or common honestie, but nourish and bring them vp in pride, vanitie, idlenes,

they Liue in all wordly ease, pleasure, & idlenes, &c

idlenes, superfluitie, voluptuousnes, gaming, chambering, and wantonnes, yea peraduenture in whatsoeuer other thinges we vse to the infelus, who also themselues are not all of them of the most sobre and temperate life, some of them being giuen to wine, strikers, forecters, blasphemers, Ikomers, and deriders of the most holie exercise of the preaching of Gods worde, causing their countersight and natural fooles openly in their owne house at the time of their solemne idolatrous feastes to make a sermon of ribaudrie or follie in the more high despight of God, and of his blessed ordinance. Not here to particulate the sondrie heresies contrarie to the truth and blasphemies of the truth holde amongst them; the least of which faultes publickly knowe, are enough to disable the best of them from exercising any publicke ministrie to the Lorde in his Church, if we may beleeue the Apostle. To conclude, this one reason (if there were no more) might shew and proue them to be no christian Bishopps, in that they exercise some ciuile office or offices together with this their pretended ministrie. Which is not only expressly forbidden & vtterly vnlawful by the worde of God, but also impossible for any man to performe both, or either of both faithfully whilest he keepeth both. God himself hath made two distinct and seuerall offices, and appointed vnto them two distinct & seuerall persons for Ministers: It being no more lawfull for a Bishop to execute the ciuile Magistrates office, then for the ciuile Magistrate to administer the Sacraments. What monstruous parsons then are they which thus confounde & commingle in their owne persons these two diuers and distinct offices and powers? Might not they that assume both the swordes into their handes, carry them acrosse also in their cote armour, aswel as their holie Father the Pope? What a monstrous confusion and perturbation make they both in Church and common wealth herebie? disturbing the holie order that God himself hath set for the gouernement both of the Church and common wealth in this worlde, remouing yea vtterly breaking downe therbie all the limites and bowndes which God hath set and established for all estates, degrees, offices, callinges, actions, so that no man by this meanes either knoweth his duetie, or orderly walketh within the bowndes of his calling, wherbie it is come to passe that the whole land ouer-floweth with all impietie, violence, cruelitie and iniquitie, as in the dayes of Noe.

1 Tim. 3. Tit. 1.

both he make any conscience of slaunder?

Math. 20. 25. 26. Luk. 12. 14.

of y^e exercising ciuile offices. ff.

Thus by al these reasons haue we proued, and al that haue not vtterly made shipwrack of faith & good cõscience, or that stand not vowed bond seruantes to their apostaticall throne, must confesse, That these *Arch* & Lord *Bishops* are no true christian Bishops according to the Gospel of CHRIST, neither haue or exercise any lawful office or ministri of or in the Church of CHRIST. If then they be not members of that body belõging to that heade CHRIST IESVS, it must needes follow that they, their offices, & ministrie are false & antichristiã, belonging to an other head, an other bodie, euẽ Antichrist, and that whoore the false Church

his

his spouse. If their inordinate power and irregular ministrie be found contrarie to al the rules and ordinances of *Christes* Testament, then can yt not be of God, belong vnto, or vsed in *Christes* Church, or be blessed to the gouernement or saluation of his people: Then must it needes be the power and throne of *Sathan* giuen to the Beast accursed, giuen to seduce, and to drawe all the children of wrath to distruction. Neither shal Mr. *Giffard* or all the false Prophets belonging to their throne, be able to tourne away or withstand those iudgments and plagues which are powred out of the Lordes viall vpon the throne of the Beaste, or with their soft tongues to licke whole the woundes of the Beaste, that are giuen with that two edged sword that proceedeth out of CHRISTES mouth. It shal not help them though they raile and blaspheme and gnawe their tongues for griefe. For their kingdom shal waxe darke, and Antichrist shal consume & be abolished as he is reuealed, euē by ye same light: the Lord himself hath spoken yt. How weake nowe & seiender are Mr. *Giffards* defences for these his Lordes the Bishops. *That the Bishops haue not their calling, consecration, or power from the Pope, but from their Chaunc. That they haue not by oath renounced the Popes vsurped power and tyrannie. That they do not maintaine & defend the religion and lawes of Antichrist, but professe and aduance the Gospel of Christ, and by the lawful word and doctrine of all doctrine, heresies, abominations. That they vsurpe not a Lordship ouer the faith and consciences of men, but their peculiar power is onlie in the administration of external discipline.* Therefore we with manifest and wicked slander call the Bishops Antichristian. If you demande the proofe of al this, wee refer you to Mr. *Giffards* late affirmation without anie one reason in his learned answeare to the *Bromiston*, Page 25. If he were himself someume of an other minde, you must thincke it was before he had so neere friendship with, or was imployed in such trustie seruices by his Lord of *London*. Who, as also his Lords grace, must not be driuen to proue euerie thing they affirme, that were enough to put young diumes vnto their pontifical mouth is sufficient warrant to all the Churches in *England*. Yet I would of their curtesie they would giue vs their Schismatiks that cannot be so satisfied, leaue to doubt (though we wil not contend) whether their *Caling, Consecration*, and this their *Power* first came not from the *Pope*. For albeit we haue heard that the offices of *Prouincial Bishops, Arch Bishops, Metropolitanes* where almost when this general defection from the gospel so much foretold of began to breake out and appeare, longe before the *Pope* obtayned his *Supremacie* ouer al other Churches and Ministers: Yet might it be that this maner of their calings, of mine consecration, and largde irregular power of his *Lords Grace & Lord Bishops* sprong from their vnholie Father the *Pope*. Who when he was inthronized by *Sathan*, had receiued the Dragons high commission, to be his *vicare generall* in earth, could not of his fatherhoode but prouide for these his naturall childre, and bestowe them in his garrison Cities, as his *Tetrarches, Lieutenants & Tribunes*, with magnificent titles, priuiledges, power, and authoritie to rule in his name and absence, euen as his owne engrauen image ouer all Realmes, Countries, & Territories within their fathers dominios. For

a. the Lord of Sathā, giue the Dart.

2 Thes. 2. 8.

b. Lasonall, against & L. Archb. & B. of Lod

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childishe.

(as we haue also credible heard) there was neuer a *Lorde Arch-Bishop* or *Lorde Bishop* with such titles, priuiledges, power, heard of before the Pope created them. Notwithstanding because wee haue these thinges but by heare say, and would be lothe to affirme of things so vnsure, we wil content our selues to haue proued and shewed the Arch Lord Bishops to be no true Ministers of the gospel and Church of CHRIST, and therfore of themselues antichristian, from whom or howsoeuer they rise it skilleth vs not. Neither shall it auaile them though they haue broken their faith and schismed from the *Pope*, cast off his yoke, renounced his vsurped power and tyrannie, when they themselues are founde to vsurpe, retaine and exercise, if not the same, yet as antichristian & enormous a power as the *Pope*, retayning the same Courts, Officers, Cannons, constitutions, priuileges ouer all Churches, Ministers, causes, doctrines, censures, they themselues not being subiect to the censure of anie Church, exercising their authoritie and commandementes contrarie vnto and aboue all lawes both of God and of their Prince, whose *Royall Courts and writes* are not of power to baile anie one committed by the leaste of their hierarchie, assuming vnto themselues both the swordes, exercising together and at once both ciuile and ecclesiasticall offices &c. How well they aduance the Gospel of CHRIST, that blaspheme the same, and pronounce the rules, ordinances, and ministrie therof intollerable, and persecute all such as either speake against them, or for yt, Let the tyrannous hauocke they make in the common wealth of poore christians in the prisons of the land, shewe. How wel by the liuelie worde they cut downe all idolatrie, heresies, and popish abhominations, let the seruice-booke and publick worship of their Churche, shewe. Which whilest with a stronge hande they obtrude vpon euerie conscience, as also impose vpon the Church, is not this to tyrannize and exercise a Lordship ouer the faith and conscience? Or (to speake as he doth) is this nothing but to execute the externall discipline, to make and impose a newe *Leiturgie* for the whole administration of the Church? Or is it likelie that this marcked Minister of ANTICHRIST knewe what the outward gouernment of CHRIST in his Church meaneth, that faith yt concerneth not the conscience? Is there anie more dreadful or reuerend action on earth amongst men, then the iudgmentes of CHRIST in his Church, which are al most holie and true? Or doe not these concerne the conscience? Doth not euerie action of which there are such certaine lawes set by CHRIST himself, nearelie cogeame the conscience to doe it according to the same? when the least abuse, neglect, or swarueing from the rule euen in the least circumstance that is enioyned in the least censure doth so deface the action, is so offensiue & preiudicial, do not those actions which are donne for the saluation of soules, that are said to binde in heauen, not concerne the conscience? Or doe not those rules which are giuen for the direction and preseruation of the publick communion of the whole Church, and priuate

what, not?

their tyrannous hauock of poore christian.

Matth. 18.
1 Corinth. 5.

conuersation

conuersation of euerie member therof (without the obseruation of which rules there can be no order, no dutie either publick or priuate, no holie walking in anie caling kept) concerne the conscience? Except Mr. Giffard can imagine such a Congregation and such members therof, as either neuer sinne, and so need no watching ouer, admonition, reproof, Or ells such a Church and members therof as make no conscience of anie thing, as when they sinne will not amend, wil not heare admonition, or suffer reproof, which is the meanes giuen of God to bring them to amendement. Yet Mr. Giffard maketh this holie outward gouernment of Christ ouer and in his Church not to concerne the conscience; the miserable diuines of this age, not to be of necessitie to the being and preseruation of a Church; the blasphemous Bishops of this land, not to be a thing tollerable, with manie other reprochfull blasphemies of the same, which are not of anie christian almost to be heard or repeated, much lesse pronounced and defended. These husbandmen are they that caste the Sonne and heyre out of the vineyarde, that wil not haue him reigne ouer them, but take the regiment into their owne hands, deuising and erecting a newe forme of gouernement vnto the Church, as these their popish Courtes, Cannons, Customes, Officers declare, and persecuting with al hostility and tyranny all such as pleade for christs gouernement, and wil not subiect their bodies and soules vnto their antichristian yoke. But yet for all this they exercise no Lordship ouer the faith and conscience, though they vsurpe, exercise, and impose this strange ministrie, ministration, and gouernement in and ouer the Church. All this saith Mr. Giffard is but the administration of externall discipline, and concerneth not the conscience, (especiallie if it be seared with a whote Iron as Mr. Giffard is.) Wherfore we doe impudentlie and wickedlie slander when wee therfore conclude that the Bishops be antichristian, and whosoeuer is ordayned by them, hath his ministrie from Antichrist and from the Deuil. What kinde of ministrie your Lord Bishops exercise, and auctoritie they vsurpe, by that which is alreadie written the reader may iudge, or at leaste hath a direct way shewed furder to examine: What kinde of rule they keepe or (as you call it) *discipline* they execute, remaineth to be tryed in the *fourth principal transgression*: Where if you make not a better defence for it then you haue donne for their *Ministrie and ministration*, they are all like to proue (as wee haue affirmed them) strange, false, forged, antichristian, such as belong not vnto and cannot be exercised in anie christian Church: and then let Mr. Giffard see whether that grieuous conclusion will follow and fal vpon the men vpon whom the marcke of the Beast is fownde, that ministrie which is ordayned by, proceeded from, and standeth vnder the throne of these antichristian Bishops. In the meane while let vs in a verie few wordes consider of the rest of the ministerie in the Church of *England* in their order.

Discipline of ye ch. of ye ch.

Matth. 21. Luk. 19. 14

no rash indgment, this.

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WE would gladly learne of him what office in the Church of God, *Chancelors and Commissaries*, may be said to exercise, for we confesse that in *Christes* Testament we neuer read of their names or offices: they are strangers there, and we in all the worlde knowe not from whence they came or who brought them into the Church, if not their Father the *Pope*, or durste there retaine them, but these his children & successors the Bishopps. A ladge power they haue and exercise ouer all parish Churches, their Ministers and Members, to keepe a Iudiciall Courte, to cite, conuent, trie, punish by mulct, iudge, imprison, absolue, purge, not only for ecclesiastical causes as the neglect of their ceremonies and trinckets, and for not duelie reading and obseruing their iniunctions & seruice-booke, but also for ciuile causes, yea criminatory and iudicial causes, such as by the lawe of God deserue death, and only belong to the Princes royall authoritie, to whom therfore God hath committed his sworde: Whose iudgment seate & authoritie for anie priuate person to vsurpe, is iudged rebellion both by the lawe of God and of this land. For all that take the sworde, shall dye in the sworde *Math.* 26. 52. Againe these *Chancelors and Commissaries* are *Ciuilians* (laye men as they cal them) & not Prieltes, therfore we meruaile how they came to exercise such an high ministrie ouer and in the Church.

The same we say of their other *delegate ciuile Doctors* of their Courtes & traine of *Aduocates, Proctors, Registers &c.* We finde in the Testamẽt of *Christ* to mention, in the Church of *Christ* no vse of such Offices, Officers, Courtes, to decide their cõtrouersies, to execute their censures & iudgments. These handle both ecclesiastical and ciuile causes mixtlie, after a most corrupt and litigious maner, amongst whom al things are venal in their Courtes &c, wherof in due place: sufficeth it here to finde them in name, office, and vse counterfeit, forged, false, without mention or warrant in Gods worde, such as not *Christ* but *Antichrist* deuised & brought in.

As to the persons in their high *commission* they are of two sortes, chieflie ecclesiastical, and partlie (for countenance and fashion sake) ciuile; Of the ecclesiastical we haue aboue entreated. Neither finde wee that anie ciuile person may exercise anie ecclesiastical office or function: as to ouer-see so manie Churches, to decide and determine ecclesiastical causes, or to execute the censures of the Church, as by way of office or by vertue of anie humane commission, especially after that vngodlie maner, which is in al things so contrarie to the order *Christ* hath instituted, so contrary to the faith, power, and libertie of *Christes* Church, as were not hard to shewe if we should examine their proceedings by the rules of Gods worde. And great ruth it is that so noble and honorable personages should be so highly abused by these wicked Bishops. The Lorde in mercie shew them their deceipts, the error and daunger of their wayes.

Yet of this gouerning ministrie remayneth the *Arch head Deacon* of the Church of *England* to be considered of, who is no smale officer of this

Church,

Church, hauing and keeping his solemne iudiciall Court, *Synode*, and proceedings in such ecclesiastical causes as fal within his consideration, with absolute power in his owne name also to cite, sommon, iudge, and punish all such parish Churches with their Parsons and Ministers as fal within his limites. To impose taskes vpon Pastors, what scriptures to reade priuately euerie daye, what to conne by heart, and to take accompt of them at his *Synodes* accordingly. This *Arch-Deacon* also (if such be his learning that he can) may administer the worde and Sacramentes, and haue a benefice or two for neede. Howsoeuer, he may pleade and boaste of his antiquitie aswell as the *Arch-Bishop*, and of the great cause of his erection and necessarie vse of his office &c. Yet seing we finde no mention of his name, or vse of his office, in all the Testament of CHRIST, seing we finde there no such *Heade Arch-Deacons* with such stately Courtes and absolute iurisdiction, and that not ouer many *Deacons* but manie of their *Pastors*, yea manie whole Churches, we must, or rather the Lorde hath giuen the same sentence of them, that is giuen of their fellowes aboue-said, That they are not the ordinance or ministrie of CHRIST, but of *Antichrist*, euen the heades and limbes of that Beaste, that wilbe held within no limites or boundes, in no order or callings, but breake, corrupt, and confounde all lawes, boundes order, and offices as they luste. CHRIST himself is the only heade of all his Ministers, whether *Pastors, Teachers, Deacons &c*, and they againe his members of their part. The christian *Deacon* is to attend to the faithful collection and distribution of the benevolence of the Saincts, and not to such Court-keeping ouer the Church, ministrie, and Saincts: He is to attend in his function to that peculiar flocke whereof he is chosen a *Deacon*, and not in this maner to intrude and incroach vpon manie Churches. A christian Deacon is to kepe himself within the boundes of his owne office in sobrietie, and not to intermeddle with the Pastors office also, with the ministration of the worde and sacramentes: yea to exalt himself and vsurpe power and iurisdiction ouer his superiors, not only ouer many *Pastors*, but ouer manie whole Churches. Thus haue we taken a superficiall veiwe, or rather as yt were a sodaine blush of the *reigning Ministerie* of the Church of *England*, leauing the furder inuestigation and demonstration of the manifold deformities therof to their furder diligence, to whom God hath giuen greater knowledge and opportunitie, leauing place also vnto Mr. GIFFARD or anie of that false *hierarchie* to make defence and iustification of these poyntes wherin they are here chardged by the worde of God. Which if they can doe, then let them be held excused, and vs iustly chardged with impudent and wicked sclander. In the meane while I haste to the second sorte of their Ministrie.

Antichrists, y Heads & Limbs of y^e Beast.

Colloss. 18.
1 *Cor.* 12. 27
Acts. 6.
Rom. 12. 8.
1 *Tim.* 3.

THE next sorte of the ministrie of the Church of *England* is the *Collegiat or idle* Ministrie, which may be diuided, or rather distinguished (because sometimes they are mixed & ioyned, one man being a master of

a Colledge and a Deane, a fellowe of a houſe & a Prebend, and each of them haue a Parſonage or two for a neede) into theſe two kindes, *Academical* and *Cathedral*, The third ſort, the *Monaſtical*, being by the hand of God and the Magiſtrates ſworde cut off & ſuppreſſed. Theſe *Academical Diuines* liue, haue their education & degrees in the *Colleges, Halles, and Celles* of the two *Vniuerſities*. The originall corrupt cuſtomes & vſe of which places, it is not mie purpoſe here to diſcourſe; Neither indeed haue I ſkill aright to diſcuſſe whither and how they ſprange from the Heathens, or from the Papiſtes. Only this I dare affirme, that from the Booke of God they neuer diriued theſe their Colleges, Scholes, Hales, Orders, Degrees, Vowes, Cuſtomes, Ceremonies, Attires, that I ſay not their Artes, Authors, exerciſe, and vſe of their learnings, diſputations, commencements &c. But as they haue receiued them ells where, ſo haue they euer belonged to an other heade and kingdome, and can by no meanes (in this eſtate they now ſtand & haue tyme out of minde continued) be made to accorde to the Goſpel and kingdome of CHRIST, wherof theſe *Vniuerſitie Diuines* haue euer bene the profeſſed and moſt bitter enemies, furniſhing *Antichriſts* hoſte in all the roomes and places, euen from the Popes chayre, to the pariſh Prieſtes pulpit or pue, with freſh ſeruitors continually, corrupting the pure fountaines, and peruerting the text it ſelf with their gloſes, paraphraſes, notes, figures &c, fighting with their ſchole learning, vayne artes, philoſophie, rethoricke, and logique againſt the truth and ſeruantes of God, ſtriuing hereby to vphold *Antichriſtes* ruynous kingdome and abhominable wares, which theſe marchantmen ſet to ſale for gaines, as we by preſent experience ſee (nowe their portion and idle monaſticall life, beginneth but euen a litle to be reproued by the light & power of the Goſpel) how theſe craftes-men theſe *Vniuerſitie Clarkes* rage and take on, and with their ſchole learning ſeeke to tourne away the euident truth of God, to colour and plead for all the abhomination & ſinne of the tymes, to heale the wounde & vphold the throne of the Beaſte, to rend, reproch, and blaſpheme ſuch as ſpeake and witneſſe againſt it, as their vituperious, vnchriſtian, and erroneous Bookes which they daily publiſh, declare. Neither is their education and learning (if they be dulie examined) ſuch as is required in the holy Miniſterie of CHRIST. *All of them* (as is ſaid) *being nouriſhed euen from their cradles with the milke of ſuperſtition, inſtructed in the Scholes of heathen vanitie, brought vp in the Colleges of more the monkiſh idlenes, and diſorder, exerciſed in vaine and curious artes, vvhoſe diuinitie is by tradition &c.* The truth of theſe things Mr. GIFFARD not being able to gainſay, ſeeketh to ſhoffle off with a bold boaſting challendg againſt men vnto himſelf vnknowen, vpon the diſpence of bearing the ſhame, if he finde not in the vniuerſities many *Bacheleurs of Artes* far exceeding in the knowledge of the liberall artes, the 3. tongues *Hebrewe, Greeke & Latine*, or in ſounde iudgment of diuinitie eoe the principall *Maſters of Browniſme*; which if it could in ſo fewe yeeres be obtayned with more then monkiſh idlenes, then may the *Browniſtes* in

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some thing be believed. First we giue him to weite that there are of those he calleth *Brownistes*, sondrie of greater contynuance, and that haue as high degree in those scholes with as high commendation as himself, although they boaste not of such thinges wherof they ought to be ashamed. Then that there are as manie of his bretheren the Monckes, that thinck themselues as skilfull as himself, or the greatest Clarke in the vniuersitie. But nowe in all this what will our ignorance help him, or their store of learning shewe, that they haue not bene and are not thus imitiate and brought vp. In their grammer scholes it cannot be denied, but they learned and learne the latine tongue from the most heathenish and prophane aucthors, lasciuious Poets &c, which are allowed with the priuiledge of the Church of ENGLAND as most christian rudiments to be taught the youth in the publicke scholes. When they haue passed all those formes, and can both say much of those aucthors by heart and vse their phrase, then are they sent to the Vniuersitie to learne the artes, and to be instructed in philosophie &c: hitherto it cannot be denied but heathenisme and such execrable idolatrie as is found in those aucthors, is wrytten & engrauen vpō the tables of their hearte, and filed vpon their tongue euen from their infancie. Wel, and when they are come to the Vniuersitie, there are they first salted as they call it in their College, and matriculate in the publick scholes, solemnely sworne vpon the *Proctors* booke to keepe their mothers statutes and secretes, and not to reueile her *mysteries* or teach her artes anie where but in the *Vniuersitie*. Then are they instructed both publickly and priuately in Logique & Rethorick in the Elenches and Topickes, in the tropes and figures of all kindes; wherein they must be perfect, for these artes are of speciall vse vnto them, and to serue at all assaies. Then procede they to philosophie, & there *Aristotele* is Autos eipe amongst them, out of whose mouth and writinges they fetch their *positions & axiomes, definitions, aphorismes, distinctions &c.* out of his *Ethickes, Oeconomikes, and politikes* they feth the order & gouernement of their maners, priuate estates, and cōmon wealth. He yet furder instructeth them of the *Soule* & of the *worlde* in lardge & special bookes. Of the heauen of natural & supernatural thinges, of *Nature, Fortune*, the eternitie of the worlde, and perpetuitie of all the creatures in their kinde *in Specie*, of the regions of the ayre and seuerall thinges in them contayned, the Meteores &c; there learne they the causes of the raine-bowe, the making of the windes, cloudes, and of the whole skye, far otherwise then is set downe in the *Genesis*. Yet leadeth he them higher and sheweth them the celestial spheares, planets, starres, quintessences euen from the Mone to their *Celum crystallinum empireum* and their *Primum Mobile*, with their seuerall places, dimensurations, motions, and *Motors*: yea yet learne they more secret thinges with their constellations, radiations, influence & predominatiō according to their signes, houses, oppositions, aspects, ecclipses &c, wherbie most strange and wonderfull thinges are prognosticate and foretold concerning the

Against Arg. & Degree

weather and ceasons of the yeere, the estate of kingdomes, the diseases & dangers to come &c: concerning natiuities & tymes of death (commonly caled fortunes) concerning things to come or things past, stollen, lost, founde &c. These thinges it were frensie if not blasphemie to call vayne and curious artes. Mr. GIFFARD would neuer beare it at the handes of such blinde schismatickes (whose bane such deipe learning is) seeing these sciences are vulgarely taught, studied, practized, allowed, and maintained not only in the *vniuersities* but of the whole Church of ENGLAND, as by their yeerely prognosticatiõs euerie where to be sold, is to be seene. These studies & artes we may not call *periergas Curious*, because Mr. GIFFARD saith *Luke* speaketh only of coniuration *Act.* 19. But let him approue these lawfull by the scriptures, and surely I wil gladly confesse mine ignorance & sinne in caling these studies and artes prophane, curious, vnfit for a christian, much more for a Minister of the Church. Otherwise let not any through mine vnskilfulnes (who peraduenture repeate not aright or in due place the tearmes of these artes, as hauing either forgotten them through longe discontynuance, or may be, neuer learned them aright) take occasion either to carpe at me therfore, or especially to thincke the better of these vaine and curious, yea vnlawfull and vnchristian artes and studies, which haue not only no warrant in Gods worde, but are directly contrarie vnto and expresly forbidden in the same, as were not harde to shewe and prooue, if the subiect were not to lardge, and should not make to wide a *Parenthesis* in this treatise, and drawe it out to a greater length then I would. I will not therfore stand here to discusse their philosophicall probleames, paradoxes, axiomes, or seuerall sentences and opinions, which are authenticall and currant amongst them, how euill they agree to the worde of God: Or to shewe how far these curious inquisitors, these starr-gazers, astrologians, calcars, wisardes, deuines exceede the boundes of faith and sobrietie, and passe the limites of Gods reueiled will: Or whether they maie wander by these heathenish or diuelish opinions of the heauens, starres, and their reuolutions, influence &c. *Motors*, *Demones*, or *Spirits*, and howe neare this approcheth to coniuration: Or to shewe howe far they are suffred to procede, yea professe and practise in these diuelish artes: Let the bookes (that I chardge no persons) which are commonlie bought and studied in the Vniuersities, and in all other partes of the realme without controlement, shewe. Neither will I here proceede to repeate their other vaine, curious, fonde, triffling and vile artes, and studies, which were endlesse. Onlie in this place I must here add vnto those publicke professed artes aboue recited, the studie of all heathen and prophane histories, of all ages, nations, persons, wherein they must of necessitie be prompt and expert; as from those fountaines to drawe their examples and platformes of maners and the gouernement of states; as from whence to fetch the chiefe ornamentes of their stile, orations, sermons, Bookes, to exemplifie, illustrate, prooue or improue:

improue: yea as whereby to open and expounde the Scriptures both of the old and newe Testament, chiefliе the old Prophets, without which they cannot be vnderstoode, but especialy *Esai* and *Daniel*. As to *Rethorik* and *Logique* they are so necessarie, as without which it is impossible to vnderstand or diuide anie part of the scripture aright; as without which they cannot vnderstand or declare to the people by what *trope* or *figure*, by what *forme of argument* or *Syllogisme* the holie Ghoste speaketh. In these artes and studies are these *Academical diuines* or rather *Peripateticke Philosophers* trayned and exercised. In these they must needs spend 7. of their first yeeres at the least, els should they be vnfit to take those degrees of *Bachelour and Mr. of Arte*, or to make that publick profession they doe of the artes at their *Commencements*. In these artes and studies when they are once a litle exercised and instructed that they beginne to perceiue the groundes and methode therof, then are they trayned both publicklie and priuatlie to defend or oppose against some of these axiomes or positions, both by waye of oration & argumēt in their *Sophismes* and disputations, and therin being approued (or at the least allowed) they then take the first degree of the scholes, and commence Bachelours of Arte, and haue as ensignes of their degree & knowledge, special attire and furniture assigned them to be knowen from other common schollers; as the square Cap, the tronke gowne, the hoode of one shoulder, the habite &c, which they must weare. Afterward hauing spent more then thee yeeres in studie on these artes, and hauing donne their publicke actes *pro gradu*, thē they commēce *Maisters* of the said *Artes*; and are againe solemnly sworne and made *Regents* and *Lecturers* of their scholes, and sit, reade, and dispute of the same artes publickly in a solemne high seate, pulpit, or chaire for orations, as also reade priuate lectures therof in their Colleges. Now I would here by the way know of *Mr. Giff*, what tyme and leisure a Bachelour of arte that contynueth in the *Vniuersitie* and procedeth in those orders and degrees can haue, to studie *Diuinitie*, or to growe so *prompt* in the knowledge, iudgment, and exercise therof, as he dare ingage his credite he shalbe fownde far to passe therin such as in their *Vniuersity* haue bene allowed publickly to preach, and of the Bishops bene made ful *Ministers*. But to our purpose; when these clarkes are thus instituted and furnished with these liberal sciences, and this groundworck throughly laid, thē maie they in good tyme proceede to the studie of *Diuinity* (as they cal it) which is set out vnto them in great volumes & infinite bookes of mens writinges both old and newe, where they haue such varietie of Paraphrases, Commētaries, Common places, Catachises &c, (Not to trouble them at the first with the primatiue histories, Doctors, Councels) as they may in shorte space (if they studie harde) become pretie diuines, and be able to shewe their auctors' iudgment, yea (through the helpe of rethoricke and a good memorie) to make a Sermon an howre longe: Alwaies carefully prouided that they vtter no more, then that they haue read in some allowed auctor, hauing the priuiledge of the Church of

England, and presume not either to vnderstand the text otherwise then their auctors interpret yt, or to add one note of their owne obseruation, for that (how consonant soeuer to the truth) were great presumption and rashnes. Neither may they ouer-far applie or inforce the iudgment of their Auctors against anie present enormitie established by auctoritie in the Church of *England*, for that were intollerable against the peace of the Church, yea seditious against the Magistrates auctoritie &c. Thus whilest these *Diuines* are holde within these limites of modestie and sobrietie, and contynue with their Mother the *Vniuersity*, they maie in due time set vp their bills of chalenge vpon the schole doores, that they meane to dispute vpon such and such questions of *Diuinity*, and to doe their Actes *pro gradu*. Which being dispatched either *in tenebris* or *in Luce*, then are they fit for the *Commencement* to be made *Bachelours* of *Diuinity*. In like maner against that daye must such of them as haue before passed all these degrees, and nowe are fit to proceede *Doctors of Diuinity* do their actes in the publick scholes accordinglie in these Diuinitie disputations sermons *ad clerum &c.* And against this sollemne *Commencement* must especial choice be made of those that are to commence *Bachelours* and *Doctors of Diuinitie* to keepe the publicke actes that daie. And these for their furder credites often tymes wil vndertake to defend against all commers such *Propositions* as are moste odious to all men in whom is anie light, conscience, knowledge, or feare of God. As that it is lawfull for one man to haue more benefices and flockes to attend then one at one time. That it is lawfull to be a *non residens*, to liue from his flocke wherof he taketh chardge. That the vnpreaching Ministers are true and lawfull Pastors, and the Sacraments by them deliuered true and holie Sacraments. That *Christes* outwarde gouernment in his Church, practized and set downe by his Apostles, is not of necessitie or perpetuall, but variable and arbitrable at the wil of men, according to times, estates &c. These and suche like, these *Graduates* publish and defende, the *Vice-Chancelour* and whole senate of the *Vniuersitie* conclude and confirme, as catholicke *orthodoxe* and most sounde, reiecting whatsoeuer Scriptures or reasons shall by these comical disputers either *Vniuersitie Doctors and Diuines*, be brought against them. Wel, vnto this famous Act are these *Commencers* solemnelie brought in their seueral attyres and arrayes, in their skalet gownes, hoodes, habites, caps, tippitts &c, with the *Bedells* proclayminge and carying staues and maces before them, with a greate troupe of *Graduates* and *Clarkes* following them. And thus they march thorowe the streates to the place appointed and prepared for these prizes, where they haue their sticklers and moderators readie to rescue, when they are in anie distresse, and where their aduersaries fight boorie, beeing of their owne confederacie. Where it is not lawefull for anie that will to oppose, or to speake for the truth of God. Neither are these questions discussed in the english tongue before those multitudes of people and strangers, but in the latine tongue after

Propositions dispended at Commencement.

after their syllogistical and romish maner, lest the follie of these Prophets should be laied open vnto all men, and these gamsters be hissed off the Stage by the people. Thus, though with manie other trifling ceremonies and circumstances then I either can, or care to recite, are these *academical diuines* aduanced to their degrees. Which *Degrees, titles, ceremonies, orders, oathes, vowes, maner of disputations &c*, how consonant they are to the ministrie of *Christ* by the Apostles rules, let *Mr. Giffard* or those learned *Diuines* approue by *Christes* Testament, as it standeth them vpon, that bring them in and exercise them in the Church. For our selues wee protest we neuer there read or heard of anie such: and therfore cannot but thincke them fond, strange, and antichristian, such as no waye belonge to, or beseeme the Ministrie of CHRIST, neither are necessarie or tollerable in *christes* Churche. Thus euen by this verie brief and insufficient recital of but some of their artes, studies, orders, degrees &c. I hope this assertiō wil not proue so false or incredible. That the learned ministrie of the Church of *England* is nourished euen from their cradles with the milke of superstition, instructed in the scholes of heathen vanitie, brought vp in the colleges of more then monckish idlenes and disorder.

Antichristian and they ought to be abolished in xpes Ch.

For of such kinde of societies and Colleges of Ministers & clarks, to liue together after this monastical maner, wee neuer read in the whole Booke of God. Howe like they are to the scholes of the Prophets at *Naioth, Rama, Iericho* let their artes, studies, vowes, customes, orders, ceremonies, degrees, disputations, exercises &c, declare. And as to the holie exercise of propheeie spoken of in the *new Testament*; yt belonged vnto and alwaies was exercised in some christian Congregation, in a more holy, reuerent, and free maner, and not after those heathenish popish customes abouesaid. Wee in CHRISTES Testament neuer read of such a *monasticall* ministrie so withdrawen and sequestred from anie perticular Congregation, office, chardge, and function, as these *Vniuersitie diuines* and Ministers are in their Colleges, Halles, Celles: Where they must needes liue in idlenes and disorder, that are thus licentiate and dissolute, that wilbe held within no christian bondes or order. Wee neuer read in CHRISTES Testament of anie such societies or Ministers, that liued in no perticular Congregation, that were caled to no perticular office, or flocke, that liue idlelie, profelling to be Misters and yet execute no certaine ministrie or function. When *Mr. Giff.* shall directlie proue by the scriptures these thinges to be lawful, then so farre foorth wee shall allowe of these *Vniuersitie Diuines* these *Collegiat Ministers*: And the rather if he also approue by Gods worde their worship in their *Service-booke*: And last of all (not to comber him with their manifold other superstitious customes, *Commemorations &c*,) if he can shewe it to be lawfull for anie *Minister* or christian to ioyne vnto and liue in anie such *College*, societie, or fellowship, where Gods holie ordinance of honest mariage is by expresse lawe forbidden all the fellowes and schollers of these Colleges, they being no longer to remaine

Not lawfull for any christian to liue in a College.

remaine in that ſocietie thē they liue vnmaried, I ſay not now chaſtely: For howe poſſible or likelie that is, for ſo manie younge men in the flower of their youth and prime of their ſtrength, eſpecialy being noſeled in ſuch heathen vanitie, prophannes, vaine-glorie, curioſitie, ſuperſtition, diſorder, diſſolutenes, and (as is ſaid) contempt of Gods ordinances, let anie iudge; yea let the ſcripture yt ſelf iudge: where God ſheweth the reward of theſe ſinnes, how he therfore giueth them vp to the luſtes of their owne heartes, vnto vnclcannes, to ſhamefull
Rom. 1. 24 luſtes contrarie to nature to worke filthines, and to diſhonor their own bodies amongſt themſelues &c. And ſo vntil ſome of them cā iuſtifie this their life, orders, cuſtomes, vowes, and procedings of theſe *Academical diuines* in their ſcholes and Colleges, wee muſt nomber & leaue them with their bretheren and ſiſters the Monkes, Friars, Nunnes &c, vnder Gods feareful iudgments, vtterly in this eſtate vnfit for the miniſtrie or Church of *Chriſt*.

Yet would I not here, that anie ſhould deeme or ſuppoſe that wee condemne anie lawful artes or neceſſarie ſciences, anie holie exerciſes, or ſcholes of inſtitution: And ſo doe labour to bring in barbariſme, as Mr. *Giffard* Mr. *Some* and others haue giuen out. No wee are ſo far from it, as we blame theſe *Vniuerſities, Colleges, and Scholes* for their heathen, prophane, ſuperſtitious, vnchriſtian ſocieties, diſorders, cuſtomes, ceremonies, for their vaine, curious, vnlawful artes & ſtudies, and their maner of teaching & exerciſing them &c. We deſire with our whole hearts, that the tongues and other godlie artes were taught, not in the *Vniuerſities* or a fewe places onlie, but in all places where an eſtabliſhed Church is, at the leaſt in euerie Citie of the land. Yet this indeede wee hold, That euerie chriſtian man ought to haue his abiding & dwelling, and to bring vp his children in ſome ſuch place where a chriſtian Congregation is, and that all ſcholes of learning ought to be kept in ſuch places where both teachers and ſchollers may be vnder the holie gouernment and cenſures of *Chriſt* in his Church, and may liue and be kept in holie order. Then, that the artes and ſciences which are thus taught or ſtudied, be not vayne, curious, or vnlawful, but neceſſarie & godlie. Thirdlie, that they be not taught, exerciſed, or practized after anie prophane, vaineglorious, or ſuperſtitious maner, but in al ſobrietie, modeſtie, and in the feare of God. To theſe fewe rules if their *Vniuerſities, Colledges, Scholes* were reformed, then ſhould they not be as they nowe are the ſeminaries of *Antechriſt*, the bane of the Churche, the corruption of all the youth in the lande: But then ſhould they be (that which they nowe pretend) the ſcholes of all godlie learning to garniſh the Church, to furniſh the common wealth with fit and vertuous men for euerie place, office, and eſtate.

how o^r Vniu^ties ſhould be reformed by M^r B. rules: 1. 2. 3. th^r now are.
1. ye ſeminaryes of Antich^r
2. ye bane of ye church
3. ye corruptio of all ye youth of ye Land.

LEt vs nowe procede to the other ſorte of this *Collegiat idle miniſtrie* of the Church of *England*, Which are theſe *Cathedral* Abbay lubbers, Theſe L. Biſhops, Deanes, *Subdeanes, Prebendes, Canons &c*, as in their cataloge: who liue togethe like Monkes in their *Cloiſters* & celles, adioyned

and

& annexed vnto some *Cathedral Church*, within which precincts they are fedd & ſtalled vp to inted the diuine ſeruice of the ſaid *Cathedral*, at certaine howers of the day limited, euerie one in his ſeuerall array, miniſterial veſtures, ſurplices, copes, veſtimentes, hoodes, tippets, cappes, rochets &c, according to their ſeuerall office, place, and degree, ſome ſinging, ſome piping, ſome reading, ſome praying, ſome pilfeling, ſome goſpeling, ſome preaching, ſome adminiſtring the ſacramentes &c, Of whoſe offices, ceremonies, rites orders, cuſtomes, ſeuerally to entreate, is not mie purpoſe; It ſufficeth me that I finde not any ſuch *Cathedrals, Cloiſters, Societies, Offices; Orders, Ceremonies, VVorſhip &c*, in all the booke of God, and therfore I dare pronounce them Antichriſtian, ſuch as God wil not be pleaſed or ſerued with in his Church.

Let not Mr. *Deane* vnder the viſarde of a chriſtian name and office thincke to eſcape, for when we bring him to the light, we finde him but a counterfeight, hauing neither the office nor miniſtration of a chriſtian *Deacon*. The chriſtian *Deacons* office is faithfully to collect and diſtribute the almes and contribution of the Church. But theſe *Cathedral Deanes* feede themſelues & their troupes, I ſay not of the weekely almes of their Church (for that they neither gather, neither would it ſuffice the tenth part of their pompe) but of the Lordſhips, landes, and fees of their Church; lying loytering in their ſtately pallaces, and not diſtributing to the poore of that Congregation according to th'appointment of the *Elders* and the *Church*. A chriſtian *Deacon* keepeth himſelf within the limites of the office he is called vnto, and doth not intermeddle with th'execution of their offices which belong not vnto him, as the adminiſtration of the worde and ſacraments &c: But theſe *Cathedral Deacons* take vpon them the miniſtrie of the worde and ſacraments, manie of them hauing perſonages beſide their Deanerie; And hauing bene Paſtors before, yet for liuing and promotions ſake, are not aſhamed to goe backe to the *Deacons Office*, or to retaine both offices. Neither doth the chriſtian *Deacon* vſurpe ſuch place, preeminence, and dignitie in the Church to ſit in one of the chiefe roomes with his velvet quiſhon, cloth of eſtate, or be brought to his place with a ſiluer mace before him. To conclude, theſe Cathedral Popiſh Deanes haue nothing common or like to a chriſtian Deacon, either in office, caling to their office, adminiſtratiō of their office, or place where they adminiſter. Therfore what titles ſoeuer they carrie, or pretextes they make, we may affirme them to be impes of *Antichriſt*, to belong to his ſpouſe and throne, the falſe Church: And not to be thoſe holy Miniſters, thoſe chriſtian Deacons, which CHRIST hath inſtituted to his Church.

Of *Subdeanes* or their office we reade not in CHRISTS Teſtament. And as to thoſe idle bellies thoſe *Prebendes*, we knowe not what to make of them: Miniſters of this Church, yea ful Prieſtes they ſhould be, in that they are bownde to make 4. ſermons in the yeere in their *Cathedral*: yet are ſome of them *Ciuilians* (as they terme them) *lay Perſons*. But yt is no noueltie in the Church of ENGLAND, For *Eccleſiaſtical* Miniſters to exerciſe

exciſe ciuile offices, and likewiſe for ciuile perſons to vſurpe & poſſeſſe offices in the Church, both of gouernemẽt, as in their Courtes aboue ſaid, and of the miniſtrie of the worde & ſacraments, as *Prebendes, Perſonages*, and thoſe not *impropriate* &c. Of ſuch Monkiſh ſecluding and gathering the Miniſters of their Church into theſe *Colleges, Halles, Cloiſters*, we haue alreadie ſpoken. As alſo of their idolatrous and falſe worſhip which they exerciſe: Of the ſeueral tites & ceremonies that theſe ſtalled bulles vſe therin, here to diſcourſe, were long & tedious: Or to ſtãd to refute the vnlawfulnes of theſe *Mother Cathedral Churches*, where *Satans* throne is, wherin ſit his lieutenants theſe *Arch & Lord Biſhops*, wherin are the *Colleges* of theſe idolatrous Prieſtes & loyterers, whoſe verie names being but recited, & the light of the goſpel being but brought to their *College & Cloiſter* doores, is enough to diſcouer them of what ſtampe and broode they are. Yea let this light of the Goſpell be brought to the tryal of their miniſtrie & miniſtratiõ, though nothing be ſaid to them, but they only put to approue themſelues by Gods worde, you ſhall ſee them diſcouer themſelues of what kingdome & ſpirit they are, defending thẽſelues with their nayles & tongues, ſmiting al ſuch as thus call their doings into this queſtion with the fiſt of wickednes, and with the tongue of reproch, as by their priſons & bookes is to be ſeene; The one being ful of poore perſecuted chriſtians in great diſtreſſe and miſerie, without any iudgment or help by lawe, without any equitie, mercie, or compaſſiõ ſhewed; The other being ful euen in euerie leafe, yea almoſt in euerie line of wicked ſclanders, accuſations, ſuggeſtiõs, blaſphemies againſt theſe faithful ſeruantes of CHRIST their aduerſaries. Not approuing their miniſtrie, worſhip, and proceedings directly by any one place of ſcripture, though they be neuer ſo much vrged thervnto. But if they haue no better defence, their kingdome ſhalbe left vnto them deſolate, as their brethere the L. Abbots, Monckes, Fryars, and Nonnes are. Al which might aſwel (for any thing I can ſee, or they can ſay) haue bene reſerued, reformed, and tyed to the ſaijng ouer this ſeruice book as theſe, all being alike without warrant in Gods worde, and therfore deteſtable & accurſed.

IT now remayneth that we take like ſodaine viewe of the third ſorte, the *ſeruile* miniſtrie of the Church of *England*; namely theſe *Parſons, Vicares, Curates, Hirelings, Preachers, Deacons*. Theſe we to blamed to Mr. *Giffard* to catye ſtrange & antichriſtiã *Names* & *Offices*, alſo to haue as ſtrange & antichriſtian an entrance vnto their office & adminiſtration in their office, as alſo that their ſupport & maintenance is not ſuch, as belongeth to the miniſtrie of the Goſpell. In theſe poinctes we deſired Mr. G. to approoue the miniſtrie of *England*, or his owne miniſtrie by the rules of CHRISTS Teſtament. This if he had donne, al controuerſie had ceaſed, and we yeilded. Al this by his owne bare worde of affirmatiõ & neuer a place of ſcripture, he proueth in leſſe then one page of his booke. He affirmeth their names to be Miniſters of the Goſpell, *Paſtors*, and *Teachers*. That the names of *Parſons & Vicars* are not to make any diſtinc-

tion.

tion of the miniſtrie, but of the maintenance annexed to the ſame. That the *offices* they beare, are to teach & inſtruct their flockes by the wholeſome worde of God, to adminiſter the ſacramentes, and to make publick prayers. Theſe he is ſure are preſcribed in CHRISTES Teſtament, and if our eye were not malignant we might eſpie them there.

THAT theſe names & offices of *Paſtor & Teacher*, with this adminiſtration ſpoken of, are in CHRISTS Teſtament, wē neuer doubted or made queſtion, but now whether theſe *Parſons, Vicares, Curates, Hired Preachers*, carie, trulie haue, and execute the names, offices, and functions of theſe chriſtian *Paſtors & Teachers*, all the doubt is. And more then Mr. GIFFARD his bare worde, we as yet haue not to aſſure vs therof: although we haue euen with importunitie begged and vrged him, or any of his fellowes, either directly to approue their miniſtrie by the rules of CHRISTS Teſtament in their *Office Entrance* and *Adminiſtration*: Or ells to prooue vnto vs by the worde of God that ſuch *Offices, Entrance* vnto and *Adminiſtration* in their offices, is not now neceſſarie and of neceſſitie in the Church of CHRIST: but that the Prince (whoſe honorable name they ouer much abuſe to the patronizing of all their abhominations) or rather the POPE (to whoſe kingdome this antichriſtian miniſtrie ſerued) hath power to erect a newe & other miniſtrie in office, entrance, and adminiſtratiō vnto the Church, then that of *Chriſtes* Teſtament. In al which if this miniſtrie of *England* cannot by th'expreſſe rules of the word be iuſtified, al the powers in earth or Hel cannot make them the true Miniſters of the Goſpel. For other miniſtrie & offices of y^e^ goſpel is not giuē or to be giuē vnto the Church, then thoſe CHRIST hath inſtituted in his Teſtamēt. Neither may any other *Entrance* or *Adminiſtration* be ioyned to that *Miniſtrie* & thoſe offices, then is in CHRISTS Teſtament appoynted. If therfore we ſhew that theſe Miniſters haue not thoſe offices, that entrance, or adminiſtratiō mentioned in *Chriſtes* Teſtament, it ſhal be enough to ſhew them conterfeite, ſtrange, and antichriſtian.

Firſt then by *Mr. Giff.* his leaue, we muſt a litle inſiſte euen vpon theſe ſtrange names of *Parſon & Vicare*, which were giuē by their firſt founders & creators at the erection of their miniſtrie & offices, and are not read of in all the booke of God: Neither are any of thoſe names which our Sauiour *Chriſt* hath giuen & knyt vnto his miniſtrie, for y^e^ diſtinguiſhing & expreſſing of their ſeueral offices, and therfore cā at no hand belong vnto the miniſtri of the Goſpel. Neither may any mortal man be ſo preſumptious to giue other names & denominations vnto his reuerend miniſtrie & holie offices, then the Lord of the houſe himſelf hath giuen. Neither may or will the true Miniſters of *Chriſt* carye any other names or titles (as in regarde of their miniſtri or office) then *Chriſt* hath giuen to their miniſtrie & office. But *Mr. Giff.* denieth theſe names to make any diſtinctiō of their miniſtri, but only of y^e^ ſtate of maintenāce annexed vnto the ſame. Let vs thē aſke him one queſtion; what difference is there betwixt the *Arch and Lord Biſhops*, and the pariſh *Parſons and Vicares* of the Church of ENGLAND in reſpect of their miniſtrie, if theſe

names be not giuen to put difference betwixt, and distinction of their office & ministrie? I trust he will not say these Lord Bishops & Parsons haue al one office & ministrie in their Church. I beleue his Ordinarie wil hardly agree to him in this poynte. Let him finde therfore a newe distinction to help this matter. Againe, we could say to M. *Giffard*, that these names of *Parsons* and *Vicares* do not only distinguish their ministrie from their Lord Bishops Arch-Deacons, Deanes &c, but yet maketh a distinction euen amongst themselues, betwixt them & such of their other rouing Ministers, which haue no certaine flocke or chardge, but as sone as they are made Ministers vnto and of any one certaine flock, then take they forthwith their denominatiō of that flocke or towne, as the Bishops doe of the greate Cities, and are then & not before called Parsons or Vicares of such a Towne. To conclude, these names of Parson & Vicare being distinct names, and hauing distinct liuings appropriate vnto them, belonging also to one & the same church or Towne, and being giuen to two diuers men & so possessed at one and the same tyme, cannot but belong to two diuers offices of their Church, Except two mē may also haue & execute one & the same office at the same instant, as wel as one man may execute two or moe diuers offices of their Church at one instant. But sure these *Paradoxes* are so inaudible & incredible, yea so impossible in the Church of CHRIST, as I see not how all Mr. *Giffard* his logique and learning can reconcile them to the Testament of CHRIST.

The names of Parsons & Vicars.

But to come to the offices of these *Parsons & Vicares*, Mr. *Giff.* saith (if we may belieue him) they are *Pastors & Teachers*, yet setteth vs not downe who be the Pastors, & who be the Teachers of their Church. It should seeme by his speach that these two, the *Parson* and *Vicare*, are one office, namely, *Pastors*, and that such hireling Predicantes as himself are the Teachers of this Church of *England*. Let vs first consider of their *Pastors*, by comparing them to the *Pastors* office. The true christian Pastor is placed of God in his house his church, as a Steward both to diuide the portion, and to ouersee, take chardge & looke to the order & gouernement of that Church, wherof he is chosen & made a Minister, & of al the publicke actions therof, togither with the other Elders. But these Parsons by vertue of their office & ministrie, are not bounde to labour in the worde, otherwise, then to preach. 4. sermons in the yeere, either by himself or by his substitute, and that not by law, except his benefice exceede a certaine annual somme in the *Queenes booke*. Otherwise they are but bounde to reade the seruice prescribed in the common booke, at such tymes and tides as is there inioyned, to weare the Priestes attire, to reade iniunctions and *homelies* &c. Neither are they permitted, or by vertue of their office may intermeddle, with the ouersight, order, and gouernement of that flocke wherof they are Parsons. CHRIST nowe in his Church hath instituted no ecclesiasticall office aboue the Pastors office. Neither may anie true christian Pastor stand, or exercise his office vnder anie such false ecclesiasticall office, as CHRIST hath

Tit. 1. 7. *Math.* 24. 45. *Marc.* 13. 34 1 *Tim.* 5. 17. *Heb.* 13. 17. &c.

Rom. 12. *Gal.* 2. 4. 5.

not

not instituted; But there are sondrie offices in the Church of *England* abone the Parsons office. Vnto which superior offices al these Parsons stand subiect, hauinge sworne their Canonical obedience to their Courtes, Cannons, commandements, to their sommance, censure, controlement, for al their actions, ministrie, conversation, to be made Ministers, deposed from their ministrie, silenced, sequestred, suspended by them. The true christian Pastor (as by vertue of his office) intangleth not himself, neither intermedleth with ciuile actions and affayres, But these parrish Parsons (especialle these of the Countrie) are busied, and almost wholly entangled with renting, tithing, prowling their Parrishners, whether faithfull or vnfaithfull, riche or poore, Widowes or Orphanes, they marrie, they burie &c, by vertue of their office, and are to all outwarde seeming and iudgment rather Rieues and Bayliffes, then Ministers of the Gospel. Yea if it be true which some writers of no smale accompt both olde and new haue written of them, these parrish Parsons were at the first deuised and brought in to serue the Metropolitanes in the offices of Rieues and Bayliffs to gather vp their rents, &c. Againe the true christian Pastors office cannot be possessed by anie ciuile person. But the parrish Parsons office may be, and often is, bestowed vpon *Civilians, Physitians*, who, if they weare the Priestes weedes inioyned, it sufficeth. Not here meaning or speaking of *impropriations* which haue no office and chardge of anie Ministrie, yt being transferred to a Vicare endowed. Moreouer the christian Pastors office cānot be kept or executed by a man absent, or by anie other in that Congregation wherof he is chosen, then by the elect of that Congregation. But the Parrish Parsons office may be kept by a man absent, executed by an Attourney or *Curate*. Finnaly, euerie true christian Pastor is by that his office, a Bishop. But no Parrish Parson is by vertue of that his office a Bishop. Therfore and for al these reasons abouelayd the parrish Parsons office can in no iuste intendement be held the true christian Pastors office.

Iohn. 10.12 *Acts.* 20.29 3 *Iohn.* 9.10 2 *Tim.* 2.4 *Acts.* 6.2 1 *Pet.* 4.15 1 *Tim.* 3.3 *Ezek.* 13. *Mat.* 23.14. *Phil.* 3.18. 19. Parsons, Rieues and Bayliffes, with the Ministers of the gospell.

NOwe let vs procede to their entrance, this being first a position perpetual, That euerie true Minister of the Churche must not onlie be caled to a true office, but must haue a true & right caling vnto that his office: otherwise he is no true Minister, but an vsurper, an intruder, a theife, a murderer. Euerie true Minister then, by the rules of the worde ought to be thus caled. Euerie particular Congregation being a faithfull flocke, destitute of some Minister (for example of a Pastor) ought to make choice of some one faithful christian, of whose vertues, knowledge, iudgment, fitnes, and conversation (according to the rules in that behalf prescribed) they haue assured proofe and experience in some christian Congregation or other, where he hath liued. Such a one, the whole Congregation being gathered together in the name of God with fasting & prayer for the especial assistance of his holy spirite, to be directed to that person whom the Lorde hath made meete and

Heb. 5.4 *Iohn.* 10 *Numb.* 16. 5.40. Their maner of chusing a Minister. 1 *Tim.* 3. *Tit.* 1. *Acts.* 14.

appointed vnto them for that high chardge and Miniſtrie. In which *Election* euerie perticular member of the ſaid Congregation hath his peculiar intereſt of aſſent or diſſent, ſhewing his reaſons of diſſent in reuerent maner, not diſturbing the holie and peaceable order of the Church. Whoſe exceptions and reaſons are to be conſidered of, and compared to the rules of the worde, if they be founde peremptorie and true. As the partie to be of no ſounde iudgment in the faith, of no ſufficient knowledge in the ſcriptures, a drunckarde, a ſmiter, couetous, one that ruleth not wel his owne houſe, wife, children &c; the yeilding the whole Church to their reaſons, or rather to the word of God. But if their exceptions be vnſufficient or vntrue, then procedeth and ſtandeth their *Election*, and the perſons that take them are publicklie reproued, according to their offence. This choice thus made, accepted, and determined, the elect is to be publicklie ordayned and receiued in and of the ſame Congregatiō, wherof and whervnto he is choſen. If there be an *Elderſhip* in that Congregatiō, by them, as the moſt meete inſtruments, with faſting, prayer, exhortation &c, if not, then by the help of the *Elders* of ſome other faithful Congregation, one Churche being to help and aſſiſt an other in theſe affaires. But if the defection and apoſtaſie be ſo generall as there be not anie where anie true *Elders* to be founde, or conueniently to be had, yet then hath the Church that hath power and commandemēt to chuſe and to vſe Miniſters, yea that only hath that moſt high and great ſpirituall power of our Lorde *Ieſus Chriſt* vpon earth committed vnto their handes, power alſo to ordaine their Miniſters by the moſt fit members and meanes they haue. For the *Elderſhip* doth not add more power, but more helpe and ſeruice to the Church in this action. Neither doth this action (which is but a publiſhing of that former contract and agreement betwixt the whole Church and theſe elect, the Church giuing & the elect receiuing theſe offices as by the commandement of God with mutuall couenant and vowe each to other in al dueties) belonge to the *Elders* onlie as ſeparate from the Church, but to the *Elders* as the moſt fit members and inſtruments of the Churche, to doe yt for and in the Churche. Otherwiſe, when the true miniſtrie ceaſed, as in the generall apoſtaſie, they could neuer againe be recouered in the Church: becauſe they cannot haue this ordination of true chriſtian *Elders*, and ſo muſt the miniſtrie, ſacraments, and ordinances of *Chriſtes* Teſtament ceaſe for euer, and the true eſtabliſhed Churche neuer be ſeene againe vpon earth: Vnleſſe with the *Papiſtes* they wil make a perſonal ſucceſſiō of Miniſters in ſome place euer ſince the Apoſtles tyme. Or with *Mr. Giffard* make a true publick miniſtrie, ſacramēts &c, in the Church of *Rome* in the diepeſt apoſtaſie. Which yet of al other is the moſt abſurd Propoſitiō that euer I ſuppoſe was vttered by anie man, or publiſhed and allowed by anie Churche, contrarie to al the rules of Gods worde, and euē to it ſelf. For how can there be by anie reaſonable man immagined or ſeene publicke apoſtaſie, and publick faith in the ſame eſtate, at one and the ſame inſtant?

The Congregatiō, wher-by they ordayne their Miniſter.

Likwiſe

Likewise if of necessitie the ordination must alwaies be doone by a christian *Presbitrie* or *Eldership*, we would then knowe of them by what *Elders* *Mr. Luther*, *Mr. Caluine*, or our Englishe Bishopps in K. EDVVARDES daies were ordayned. Other *Elders* then of the Popish Churche there were not then to be founde. Now these are sure groundes that cannot be doubted of. The true ministrie of *Christ* doth not belonge vnto, and may execute no ministrie in the false Churche. Neither yet hath the execrable ministrie of the false Church anie thing to doe to ordaine the true ministrie of CHRISTES Churche, neither is their *Ordination* auaileable. If then the Churche of *Rome* and the ministrie therof were false and antichristian, then cannot the ministrie of these men which was then in that estate giuen and receiued, be esteamed the true ministrie of CHRIST belonging to his Church. But now if they hold the Church of *Rome* the true Churche, and her *Elders* true Ministers of *Christ*, then is it vtterly vnlawfull to with-drawe, depart, or separate from the true Church at anie tyme: And then were al these, and are al they in a most deadlie schisme: *Mr. Caluins* distinction, that he separated from the corruptions of the Churche of *Rome*, and not from the Churche of *Rome*, wil not here stand. For thereby they confesse the Churche of *Rome* the true Church, and that they for the corruptions of the Church departe. Which corruptions if they be not such and so incurable as to make the Church of *Rome* no Churche, then is it not lawfull for anie such corruptions to depart from, and to forsake the true Church, and then are they all stil in schisme, by their owne doctrine, and so no true Ministers. This I haue thus lardglie written of the true *Election* and *Ordination* of Ministers, because I finde so great ignorance and error amongst the diuines of the Churche of ENGLAND therin. Some of them (as the most reformed) that seeme to seeke CHRISTES *Discipline* (as they cal yt) holde, that *Elections and Ordinations* ought to be doone by the *Presbitrie*, at the least the ordination allwaies of necessitie. Others of them, the more grosse of the common sorte, that holde with the time, giue the *Election* to the *Patrone*, the *Ordination* to the Bishop onlie.

LEt vs now come to the election, probation, ordination of this parte of the ministerie of the Church of *England*, which exactly to set downe in euerie particularitie circumstance, I cannot, not hauing their booke of *Consecration*, *Election* of their Ministrie (for anie thing that euer I could heare) they haue none, only the Bishop appoynteth a certaine day and place when he will giue (or rather sel) Orders. Thither then repaire vnto him all such as want other meanes to geate their liuing, poore, idle, inordinate walkers, to whom the ministrie is an *vltimum refugium*: None here staying for the caling of God in his Church, but running before they be sent: Hither to this market these hungrie foxes flocke. There they are by certaine of the Bishopps substitutes, examined, if so be that they be vnder the degree of *Maisters of their Arte*, for al. malicious, Barbarie. /.

for al double *graduats* neede no *probation*, their hoodes of both shoulders shewe that they haue learning & diuinitie enough: And as for proofe of their honestie and vertue, that is not material, that is not required or looked after in this busines, except they be so euill beloued as some come to crye shame of them at that verie tyme: Which if they doe, yet must the matters be too badd and broade, that wilbe reuelued there. And as to this probation that is there made, it is but to know whether they haue the latine tongue, and how they can construe some sentence of some aucthor. If they be not prompt they shall be holpen, or haue more easie questions, or tyme giuē them, if so be they haue anie fauour with Mr. Examiners, they are verie meane clarkes which are there refused or sent away if they bring money in their purse, without which there is no ministrie to be had in the Church of *England*. Such other as yet cannot endure this seuere tryal, hauing only their mother tongue, are to resorte to their Lord Bishop at his house more secretly, where if they can make anie friēd vnto him, they shal not misse of their desire, for the Bishop maie, or at least doth make Ministers, aswel privatlie in his owne house, as publickly at this sollemne tyme & place. But these approued, they are brought arayed in their white Ministeriall vesture, vnto the Bishops chayre, where he solemnelie sitteth in his *pontificalibus*. At whose feete these Ministers that woulde be, are caused to kneele downe; where hauing certaine articles read vnto them, vnto which they are sworne & subscribe, then are they by the Bishops owne mouth made and pronounced Ministers, vzt. *Deacons*, certaine chapters of the Bible enioyned them as a taske to reade euerie daye, as also certaine bookes to studie diligētly: his orders also with the Bishops great seale at them in a Boxe, are deliuered them; for which they must paye full sweetlie. Thus is he made half Priest, to reade the booke and serue a *Cure*, but not to enterprise to preach without the Bishops special licence written, sealed, and wel paied for, thervnto: neither may he administer the sacraments, vntil he haue his ful orders, and be made ful Priest. Yet nowe is he a fit *Curate* for anie parish, a fit *Clarke* for anie benefice, come by yt where he can. For here is he made Minister of the Church of *England* in general, without certaine flock or chardge, and is sent into the wide worlde with his licence to geat him a liuing where he may. Wherbie sondrie of them (by reason of the multitudes that are dailie made) are driuen to make verie harde shifte, to reach young children, or to become house-Priests (I meane not nowe Chaplains, for they are ruffilers) for verie meane wage. Yet must I needes saye, the Bishop taketh an especiall care to preuent this, for he hath certaine of their sufficient friendes to be bounde I thincke, or ells to testifie, that they haue 5. *poundes* by yeere to liue vpon: felt indeede the Bishop himself shoulde be after chardged to finde them, by an especiall *canon* made in the behalf of poore Priestes and Ministers.

no regard of honesty, in the 2 and meaest Ministers.

Wel, being nowe stepped into the ministrie, it is not longe for the most part (especiallie if anie benefice befal them) before they be made

ful

full Prieſtes either by the Biſhop priuately, or publickly at ſuch day & place aboue-ſaid. Where they are againe examined how they haue performed their taſke enioyned, and how they haue profited in the ſtudie of diuinitie. Wherein being approued, they are in maner & attire aboueſaid, placed at the Biſhops feete; who now layeth his handes vpon them, deliuereth them the Bible, and breathing his vnholy ſpirit vpon them giueth them the holy *Ghoſt* (as he blaſphemouſly ſaith) and ſendeth them foorth vnto all people to preach and deliuer the ſacraments, for as yet there is no certaine chardge or flocke mentioned. Where theſe Prieſtes hauing ſworne their *Canonical obedience*, and againe *Subſcribed*, paying for his *Orders* & al other fees, are now made ful Prieſtes in any ground in *England*.

These men by this office ordination and ſending ſhould be Apoſtles. Matt. 28.18.19. Ioh. 20.21.22. And what high office then exerciſeth the Biſhop that waketh & ſendeth foorth Apoſtles & giueth them the Holie Ghoſt.

This common ſort thus Prieſtified, either ſerue Cures, or by ſome meanes or other geat a benefice by *Preſentation* or *Reſignation &c.* And here muſt the *Patrone* that oweth the *Aduowſon* preſent him to the Biſhop, as his *Clarke*; To whom this Prieſt muſt yet againe ſubſcribe, and then receiueth the Biſhopps *inſtitution* in writing, with his ſeale thereat, which muſt be well paied for alſo. This Prieſt thus inſtituted, cometh with his letters and ſeales to his pariſh, and taketh poſſeſſion of his parſonage: where he muſt be inducted, an other Prieſt deliuering him the keye of the Church doore, which he muſt open, and enter; where he hath a bell-rope put into his hand, and muſt knole a Bell: After which a peale is ronge, and he caried to ſome feaſte-houſe or other, inſteade of faſting and prayer. And thus haue you hearde the maner of the *Election*, *Probation*, and *Ordination* of theſe *Paſtors & Teachers* of the Church of *England*. Which if it can by any learning or conning be prooued that holie caling which is preſcribed in CHRISTS Teſtament, and which may not be ſeuered from the miniſtrie of the Goſpell, then haue they the more to reioyce, and we to repent, before the Lorde.

And now whether we haue lyed (as Mr. GIF. verie boldly chardgeth vs) in ſaying that their miniſtrie is impoſed vpon theſe Churches, let the indifferent reader iudge. Yea let him alſo conſider, what kinde of intereſt, freedome, and power theſe pariſhes haue to chuſe & ordaine their owne Miniſters, The people neuer ſeeing or knowing their Miniſter, vntil he come with his letters of inſtitution, or hauing any thing to doe at his ordination; he being made ful Prieſt, yea & their Prieſt, and that whether they will or no, before he come at them. And let Mr. GIFFARD himſelf looke what power any pariſh in *England* hath to diſanull the Patrones *Preſentation*, the Biſhops *ordination* and *inſtitution*. The Biſhop he ordayneth them Miniſters, though he or his examiners neuer ſawe or knewe the men before that preſent howre: He maketh them Miniſters to no certaine flocke or chardge, therfore can no peculiar flocke haue intereſt in their election & ordination. The Patrone whatſoeuer he be, whether Woman, childe, Foole, wicked Perſon, Papiſt, (yea worſe, if worſe may be) he preſenteth his *Clarke* to that benefice, though he be an hundred miles off from the Biſhop; and the

Bishop, though he knowe neither parish nor Minister, must admit, or ells lyeth a *Quare impedit* to compel him. The Priest thus instituted, he cometh to the parish, taketh possession of the Parsonage, and theire Minister he will be, whether the people will or not; they must receiue him, and may not keep him out, how bad soeuer he be. And whereas Mr. GIFF. bringeth instance to prooue that the ministrie is not imposed, because that sondrie flockes haue those *Pastors & Ministers* of the Gospel that they haue desired and made choice of by sute vnto the *Patrones*, and to the parties whom they desire to haue. This yet more sheweth their bondage, in that they are driuen to make sute vnto their Patrones, and to receiue frō him their ministrie; which I beleiue Mr. *Giff.* shal neuer be able to shew that any christian Congregatiō did or might doe. And to the choice he speaketh of, I weene they were Ministers, yea Pastors, before they chose them; And being so, they then by the rules of CHRISTS Testament ought to belonge vnto some certaine and peculiar flockes; which if they do, how then may they chuse the Pastor of an other flocke to make him their Pastor? what kinde of choice will M. *Giff.* make his? whileſt he goeth about to stop the gap, he maketh it wider. But now to their chopping, chaunging, and leauing of their benefices at their owne pleasures as more gaynful are offred, without the peoples priuitie or consent (which is an vsual trade amongst them all, not one amongst a thousand that doth not thus flitt vp & downe, and Mr. *Giff.* none of those odd ones) for this he had not one excuse coyned, we must stay vntil the minte go the third tyme. And then let him also consider, how these parish Parsons may without the peoples consent or liking be absent & liue away from the flock as longe as they liste, euen al the dayes of their life if they will, finding them a *Curate* a iourney mā, to reade them their seruice, marrie, burie &c, and 4. sermons in the yeere, which they may also do by their attorney. These thinges if Mr. GIFF. can shew that a christian Pastor may lawfully doe, then at length shal he shew them like a christian Pastor in some thing.

NOw to the *Teachers* office of their Church of ENGLAND; except they make their Bishopps & Parsons to be both *Pastors & Teachers*, and to execute both offices, we know not what he should meane; For we finde no such office in their Church. Their *Vniuersitie Doctors* haue this title rather in ostentation of their learning, then by vertue of any office ecclesiasticall. This title is giuen aswell to other sciences, as *Phisick, Ciuile lawe &c*, as to *Diuinitie*. Their *Ciuile Doctors* execute other offices of their Church, as to be *Iudges* of Courtes, *Commissaries, Chauncelours, Commissioners*, neither are busied in teaching, therfore they cannot be said to haue a *Teachers* office. Their *Doctors* of *Diuinitie* are either Bishops, Deanes, Arch-Deacons, Parsons, Vicares, or ful Priestes, al which meddle with the administratiō of the Sacraments, and are distinct offices from the *Teachers* office, and therfore not the same. Neither may two distinct or diuers offices of the Church be possessed or executed by one & the same person at

ſon at once, except they can proue it poſſible for one meber to be both an eye & an eare or hand, and to execute their functions at once. Theſe officers are caled members of CHRISTS bodie his Church, theſe offices are diſtinct & ſeueral: Men with ſeueral giftes & graces by the diſtribution of God himſelf are appointed thervnto: whoſe holie order they breake, beſides all other inconveniences and impoſſibilities that inſue therof, which thus preſume in their owne perſons to execute ſondrie offices of the Church at one tyme. Furder, the churches of *England* haue allowed them by lawe but one Prieſt each of them (which roome poſſeſſed, they are ſaid to be *full*) except ſome few which haue Parſon and Vicare, or two Parſons in a towne, both which meddle with th'adminiſtratiō of their Sacraments, and therfore cannot be ſaid to haue the *Teachers* office. As to theſe *Curates* & *ſtipendarie Preachers*, they are either *full Prieſtes*, or but half prieſtes or *Deacons*. The ful Prieſtes all of them by office may adminiſter the Sacraments. The half Prieſtes none of them by office may preach or expoūde the word, without eſpecial licēce, Therfore neither the one or the other of theſe haue y^e chriſtiā *Teachers* office. Rom. 12. 7. 1 Cor. 12.

And now to the ſtipendarie Preachers let vs for example inſiſte vpon Mr. *Giffardes* owne miniſtrie; he writeth himſelf *Miniſter of Gods holie worde in* MALDON. We would know of him in what office he doth adminiſter vnto this Church. We reade in CHRISTS Teſtament but of two Miniſters of the worde now belōging to his Church. The *Paſtor* & the *Teacher*. Paſtor of that Church he is not; becauſe they haue an other allowed by lawe, which is alſo his Paſtor, (and that to his furder ſhame a double beneficed man.) Teacher there he is not; becauſe that Church hath no ſuch office, and is full; as alſo becauſe this man is ful Prieſt, and (as I haue heard) was ſometime a Vicare (a Paſtor he ſaith) from which his miniſtrie & place he is nowe depriued, departed, and apoſtatate, as alſo from all grace and feeling. Neither hath he in MALDON the credite or roome ſo much as of a *Curate*, the Paſtor there ſupplying his owne office, but is brought in by ſuch of the Pariſh as hauing itching eares, geate vnto themſelues an heape of newe fangled teachers after their owne luſtes, diſliking & lothing the miniſtrie that is ſet ouer them, to which not-withſtanding in hypocriſie and for feare of the world they ioyne in prayers & ſacramentes, paye tythes & maintenance, as to their proper Miniſter. *Personall against Mr. G.* 2 Tim. 4. 3.

To ſuch people being riche and able to pay them well, theſe ſectorie preciſe Preachers runne for their hire and wages, but chiefly for vaine-glorie & wordlie eſtimation. And there teache and preach this people for the moſt parte, vnder ſome dumbe or plurified Paſtor: from whom as from vnſufficient and blinde guides they withdraw not the people, ſhewing them the will of God in that or in anie other poyncte, be it neuer ſo odious and abhominable, that might bring perill. Yet for their owne eſtimation, aduantage, and entertainement, they will by all ſubtile meanes vnder hand ſeek to abalienate the heartes and mindes of this forewarde and beſt inclyned people from theſe their Paſtors, Rom. 16. 18. Phil. 3. 1^c. 19. Act. 20. 27. Gal. 5. 11. Gal. 4. 17. 1 Theſ. 2. 3. 4. 5. 6.

Ezek. 13. 18 Ier. 23. 30. Matth. 23. and slily to drawe them vnto themselues. Long it were to relate their artes and engines, wherbie they hunte and entangle poore soules: their couterfeit shewes of holines, grauitie, austerenes of maners, precisenes in triffles, lardge conscience in matters of greatest waight, especially of any danger; strayning a gnat and swallowing a Camel; hatred and thundring against some sinne, tollerating yea colouring some other in some speciall persons; cunning insinuating into, and neuer offending the riche, nor regarding the poore; holding and with-holding the knowen truth of God in respect of tymes, places, and persons; dissembling, hiding, with-holding yt in their publick ministrie and doctrines, where yt may draw them into any trouble or tryall; yea balking, if not peruerting, the euident scriptures as they arise against any publicke enormitie of the tyme, vnder the coloure of peace, christian policie, and wisdome. Wherebie these *Scorpions* so poyson & stinge euery good conscience, so leauen them with hypocrisie, and teach them to halt with the times, dissembling with God and their owne conscience, that such proselytes as are wonne vnto them, become two-fold more 2 Tim. 3. the children of Hel then they were before. Yea so is their whole auditorie entangled with their snares, as skarce any of them (without the especial mercie of God) are euer reconcted, brought to any soundnes, stability, or vpright walking, to any conscience, true faith, or feare of God. Herehence ariseth these schisines and sectes in the Church of 1 Cor. 3. ENGLAND, some holding with these Preachers, which make shewe as 1. though they sought a sinceare reformation of all thinges according to the Gospell of CHRIST, and yet both execute a false ministrie themselues, and they, together with all their hearers and followers, stand vnGal. 6. 12. der that throne of *Antichrist*, the Bishops their Courtes, and accomplices, and all those detestable enormities which they would haue vtterly remoued & not reformed: And these are herevpon called *Precisians*, or *Puritanes*, and nowe lately *Martinistes*. The other opposite side are the 2. *Politicales*, that in al thinges hold & iumpe with the tyme, and are readie to iustifie whatsoeuer is or shalbe by publick authoritie established. And with these hold al the rabble of Atheists, dissembling Papistes, old & luke-warme Protestantes, Libertines, dissolute and facinorous persons, and such as haue no knowledge or feare of God. Euen that antient sect of the Pharasies and Saduces. the one in precisenes, outward shewe of holines, hypocrisie, vaine-glorie, coueteousnes, resembling or rather exceading the Pharasies: the other in their whole religion, and dissolute conuersation like vnto the *Saduces*, loking for no resurrection, iudgment, or life to come, confessing God with their lippes, and seruing him after their careles maner, but denying him in their hearte, yea openly in their deedes, as their whole life and all their worckes declare. Longe it were, and not my purpose in this place, to shewe howe these *Pharasie, Scribes, Teachers*, these stipendarie rouing predicantes, that haue no certaine office or place assigned them in their Church, but like wandring starres remoone from place to place for their

Iude 11. 13 verse.

for their greatest aduantage and best intertainement, in the error of *Balaam* powred out for wage, seduce and distracte the people of the lande, drawing them from their owne Churches and Ministers, some to this, some to that Preacher by heapes, each one as he standeth affected to him that best fitteth his humore. Mie desire rather here is to shewe the forgerie of this whole Ministrie of the Church of *England* in their false office and entrance, aswel these precise esteemed Preachers, as the parrish Parsons and *Curates*: which I hope by this which is said either is or may be donne: Nowe yt remayneth that wee procede to their *administration and maintenance.*

OF their *Administratiō* we haue aboue in y^e^ discouery of their publicke worship more particularlie intreated, finding yt wholly according to that erroneous apochripha popish *Leitourgie*, that idolatrous abhominable booke of their seruice, whervnto they are bounde, whereby they are stinted & nourtered in al thinges, vpon what dayes, eaues & houres through the yeere to come to Church, what garmentes to weare in the Church, where and when to sit, stand, and kneele, what & howe much to reade at this and that tyme, at this and that lesson, Pistle, Gospel. When to reade, when to singe, when to praye, where to verse, when to Collect: with all other circumstances, ceremonies, trinckets in their *Sacraments, Marriages, Purifications, Visitations, Burialls &c.*, as is in that parte of the treatise (though sommarily, yet more playnely) declared, whervnto I refer the reader. Here only affirming, that this their deuised, abhominable, idolatrous worship, miserable abuse and high prophanation of scriptures, open port-sale, and wilful sacrilege of their Ministerie and Sacramens, to the most prophane and vngodly, doe sufficiently declare what kinde of Ministerie they execute, and Ministers they are. Howe possible yt is to ioyne or to make the holy Gospel and Ministrie of *Christ* accorde vnto this people in this confusion, ignorance, and sinne, or to these deuises & trompperiers, let anie in whom is anie light iudge, when light and darcknes can be mingled togeather, or the stubble & strawe remaine in the flambing fire vnconsumed, then shal this be. *Iere.* 23.29.

Yet furder to manifest what kinde of Preachers of the Gospel they are, and preaching of the Gospel they make, let their most heynous & open professed perfidie in betraying their whole Ministrie, Gospel, Church, *christ* and al into the handes of their Lords these antichristian Bishops, shewe, from whose *apostatical Chaire* they haue receiued their ministrie, to whose orders and iniunctions they haue subscribed, to whose Courtes & power they haue sworne their *Canonical obedience*: from whom they haue receiued their licence and auctority to preach, with condition nor to preach against any thing by publick auctority established, how vngodly and enormous soeuer they be: And also haue submitted their whole doctrines & persons to these their Ordinances nor to teach anie truth, or against anie error that they inhibite, to preach, or cease to preach, to administer or cease to administer, at their direction and inhi- *Gal.* 1.10.11

bition:

bition: And for their priuate eſtate, by them to be enioyned what kind of apparel to weare whē they ride, walke abroade, or adminiſter: Not
Gal. 2. 4. 5 to marrie without their knowledge, conſent, or licence euen to this or that perticular woman &c. Muſt not this needes be an excellent miniſtrie and miniſtration of the Goſpel that is thus mancipate to and by theſe ſlaues, that is thus bought and ſolde, limited, preſcribed, reſtrayned? when they can proue that the Goſpel may be in this maner vſed in the true Churche of CHRIST, or preached by the true Miniſtrie of *Chriſt*, we wil then yeild to their whole miniſtration, and acknowledg them the true Miniſters of *Chriſt*. But in the meane while becauſe this is impoſſible, and cannot without blaſphemie be enterpriſed, without ſinne be thought; becauſe alſo we finde vpon this preſent Miniſtrie of theirs, euen al the markes of the falſe Prophet, that are written in the booke, and al the markes of the Beaſt, we muſt hold them as they are, except we wil with them condemne the truth of God, and call CHRIST execrable.

Neither yet is this their preaching (conſidered euen in yt ſelf) ſet apart from all the abuſes and enormities aboue recited, ſuch, as they glorie of, abounding with ſuch great learning, excellēt giftes, and rare graces of the ſpirit, or anſwearable to that heauenly exercīſe of prophecie in *Chriſtes* Church. Of their education and learning euen from the grammer ſchole to the pulpit, you haue alreadie hearde: as alſo their Diuinity to be traditional, wholly deriued from other mens writinges and bookes, both for the vnderſtanding, diuiding, and interpretation of al ſcriptures, as alſo for all doctrines, queſtions, and doubtes that ariſe, and not ſpringing from the fountaine of Gods ſpirit in thēſelues, according to the meaſure of knowledge, faith, and grace giuen them. So that theſe dumbe blinde guides and watchmen doe but ſee with other mens eyes, but ſpeake with other mens mouthes, and (as one of their chief auctʰors ſaith of them) without theſe bookes they as are blinde as molles, as mute as fiſhes, not able of themſelues to decide, open, and interprete almoſt anie ſcripture. Or to diſcuſſe, iudge, or decide anie doubt, or controverſie with aſſurance. And therfore when anie newe queſtion vnwritten of before ariſeth, they are either al at a full poyncte not knowing what to ſaye to the matter, Or ells whē they ſpeake, ſo manie opinions and ſentences, as ſpeakers. Yea euen in the thinges they reade and teache (there being ſo great diuerſitie & contrarietie amongſt theſe Writers their auctʰors) there alſo enſueth great difference & contrarietie in their doctrines which they publicklie deliuer, One teaching one thing in one place, an other the quite contrarie in an other. And this not onlie in interpretation and vnderſtanding of ſondrie, yea almoſt all places of ſcripture, but euen in moſt waightie (and as they call them) *fundamentall* poyncte of doctrine. As whether the Church of *Rome* be to be eſteemed a true Churche or no, The Sacraments there deliuered, and the Miniſtrie there ordayned, be to be held true ſacraments, and a true Miniſtrie or no. Alſo if the ordi-

nances,

nances, order, and outward gouernment of *Christes* Church left in *Christes* Testament be perpetual & of necessitie to be obserued &c. And al this diuersitie & cõtrarietie of iudgmẽt publickly taught in their Church, must be coloured and passed ouer with this sweete sentence of Mr. *Giff.* That they are but brotherly dissentiõs, they agree in al *fundamentall* doctrines. A happie tourne it were, that those *fundamental* doctrines were once agreed vpon and set downe, that wee might then knowe which part of CHRISTES Testament is *fundamentall* and of necessitie, and which is accidental and not necessarie, but variable and at mans wil. In the meane while wee must stil beleeue that CHRIST is not yea and naye, 1 Cor. 1. 19. of one minde in one place, of an other ells where. Neither that the spirite of God can rule in both places, where such contrarie doctrines are taught and maintayned. We also are taught, that howsoeuer bretheren through ignorance maie doubt and differ in iudgment for a ceason, yet are they not herevpon to teach such thinges as they are not assured of, lest they publish and sowe errors: Which who so doth, be he man or Angel that teacheth any other thing or otherwise then *Christ* Gal. 1. 8 and his Apostles haue taught and deliuered, or causeth diuision & dis- Rom. 16. 17. sention contrarie to their doctrine, or commeth not to the wholesom 1 Tim. 6. 3 wordes of our Lord *Iesus Christ* &c, wee are to hold them accursed, to watch, and auoide them.

Likewise, the maner of their pulpit preaching nothing acc[illegible]eth to 1 Corin. 14. the order of *Christes* Church, where the Prophets I meane such as are 29. 30. 31. knowen to haue the gift of interpretatiõ of scriptures) haue al of them 32. libertie to speake, what God reueileth vnto them besides that which Rom. 12. 6 hath bene deliuered, so that they neither hinder, disturbe, or interrupte 1 Pet. 4. 10. the publick ministerie of the Churche, but vse their libertie oppor- 11. tunely & holily to edification. They haue libertie also, yea their espe- *their Prophets & their* cial dutie it is, to obserue and publickly to reproue anie false interpre- *Romish.* tation, or false Doctrine deliuered publicklie in the Church, by whomsoeuer; Yea this power hath the least member of the Church in due order and place, if the Prophets and Elders should ouersee, omit, neglect, or refuse. The whole Church also, euen euerie peculiar Christian Congregation, hath power in yt self to censure not onlie anie doctrine deliuered, but the person of anie member or Minister of the same congregation. But here in these *Babilonish Synagogues* one Priest climbeth vp into their pulpits for orations, and possesseth the place alone, where he declameth, deliuereth his studied tale to the howre-glasse, which being runne out, he must make an end for troubling his auditory, and leaue no place or tyme of addition, assent or dissent to anie other, al the people hasting awaye. In his pulpit, after he hath read his text, he may diuide, teache, or hadle yt, leaue or take yt, corrupt, falsifie, *& odious falshoode.* wrest, or peruert yt at his pleasure. In that his priuileged tubbe he may deliuer what doctrines he liste, be they neuer so currupt, false, *the Pulpit, à priuiledged tub.* blasphemous. None of his auditore, whatsoeuer they be, hath power to cal them into questiõ, correct, or refute the same presently and publickly.

lickly, for that is by lawe forbidden: But the Church is driuē to their Lord Ordinarie to cōplaine, and except or vntil he redresse, they must hold & vse him stil as their Minister. In that priuileged tubbe he may inveighe, accuse, sclander, deuounce against anie truth or person that witnesseth against their kingedome, or against anie publicke sinne or enormitie of the tyme, without censure or controlement. Nay these men are prayed, incited, and commended for this, as the most faithful and godly; which maketh both the sectes, as well *Reformistes* as *Pontificall* yearne praise by this vayne, and fight with one accorde for their kingdome against *Christes* faithful seruāts, whom they cal *Brownistes*, as against a common enimie; yea more bitterly then they doe against anie other enimie, heretick, or wicked person. Onlie here in this tubbe if they can keepe their tongues from speaking against their Lordes the Bishops & their procedings, or against anie publicke enormitie in the Church or common wealth, they maie then ease their stomackes against anie meane person, or one Priest against an other, and rayle their fill. These perticular Congregations haue neither power to reproue their doctrines, or to censure their persons, be the one neuer so hereticall, the other neuer so obstinate; and needes then must here be a cleane Church I trowe.

their thoughts, an ope & open shame. /.

And now how sincerely and purely these learned Priestes & Diuines al the rable of them preach Gods Lawe and *Christes* Gospel, to set downe their seueral defaultes, ignorāces, corruptions, and vnfaithfulnes, were infinite. Let the high opē wilful breach of al Gods laws by al degrees, suffered, and vnreproued, declare and witnesse to their faces. Let their execrable Idolls, and idolatries, their abhominable worship & innumerable deuises, their taking the Lordes name in vayne, their common swearing in euerie matter, and tryall for euerie cause and triffle, yea without anie cause, their common & open blaspheming, and cursing, yea transfiging the holy and dreadfull name of God in their anger and mirth; Their impietie, prophannes, pride, vanitie, glottonie, excesse, idlenes, riote, playing, sporting, dauncing &c, on the Lordes day openly seene, suffered, vnpunished, shew how well they keep and teach the first Table of Gods lawe in the Church of *England*. And for the second, let the euil nourture & bringing vp of their youth, their dissoluteneſſe, irreuerence, head strong and incorrigible nature, yea their open disobedience & contempt of parents and superiours, the inordinate walking of all degrees holde within the compasse of no lawes, limites, callings, in the feare and obedience of no person Magistrate, Parent, Master; Let the common quarles, frayes, foodes, tumults, blood-shed, murder, man-slaughter, the iarres, hatreds, contentions, debates, wrath, anger, enuying, cursing, reuiling, nicknaming &c, Let the common and open whoredoms, adulteries, fornications, chambering, wantonnes, daliance, lightnes, delicacie and softnes of apparle, diet, maners, to deck, prouoke, allure, their courting intertainement, open and secret lust (otherwise caled loue) most rife as in *Sodome*; Let their

open

open robberies, their secret theftes, pickings, pilferinges, their open oppression, violence, wronge, extortion, vsurie, their vsual deceipt and couch in all bargayning, buying, selling; Let their common & customable open and secret lying, blaspheming, sclandering, accusing, reproching, defaming, bringing vp, carying, and receiuing euil reportes one of an other, their false swearing in testimonie, their swearing and foreswearing to deceiue euen in euerie trifle: And as for coueting of wife, virgine, seruant, house, land, cattle, goodes, insatiable coueteousnes and greedines, heaping and hourding vp treasures, contynual purchasing and adding field vnto field, yea towne vnto towne, till they haue gotten whole countreyes into their possession, neuer satiate till their mouth be full of moulde: these are the best and only esteemed Christians of the Church of England; where coueteousnes is no sinne. They that should speake against yt, pride, intemperance &c. should iudge the heart, and enter into Gods iudgment seate; Let these capital sinnes and transgressions against the lawe of God, which are cõmitted without shame or feare, either not punished or wrongfully punished (murder only excepted, which how also yt is wincked at or perdoned I wil not stand vpon) let these I say stand vp to the faces of these Priestes & Prophets, being thus cõmonly & openly cõmitted in their Church, and witnesse how faithfully and sincerely they expounde & declare the lawes & iudgmentes of God, how carefully they watch ouer the soules of men, and gouerne the Church, that haue not against all or any one of these sinnes, any spirituall weapons, or ecclesiasticall censure in a readines; So that if the Magistrates sworde (which yet wanteth an eye to guide it) did not represse some sinnes, there should be no humane peace, as there now is no christian order in their Church. And now if I should here stand to diriue the seuetal and spociall kindes of sinnes (which as riuers are diuided and flowe forth from all these generall heades, and as a deluge couer the face of this whole land) yt were infinite; but what then to diuide those riuers againe into their pesticular droppes? namely, such perticular persons as commit the same, yea such and so many perticular tymes as they commit the same, who then should nomber them? All these sinners and sinnes are in this Church by these Leaches these Prophets healed with the plaister of peace, with the bloode and merites of Christ, though there be neither faith nor repentance, they are all good christians.

Likewise if I should here stand to relate and recite the falshode, deceipt, and hypocrisie of these Priestes (let me here be vnderstoode euen of those best esteamed forewarde learned Preachers, commonly called *Goodmen*) how conningly and craftily they teach the lawe, neuer touching or offending their auditorie (at leaste the mightie or rich of them) be their sinnes neuer so heynous and manifest; especially if they will countenance, esteeme, feaste, and heare these Preachers, they are in them but infirmities, and imperfections, be they neuer so deiplie set & incurable. And againe how sharply they will inveigh against others

which thincke not so wel of them, especially if they be not of power to doe them hurte, nor of will to doe them good; howe they wil speake against such sinnes of the second Table, as their rich auditorie are not at al, or least addict vnto, and beate them downe as with thunder from heauen, though they suffer as greate in them and their houses before their face vncontrolled. Yea what fine shiftes, excuses, and veales they will finde out to extenuate, excuse, or hide the sinnes of these greate rich persons, in whose houses all excesse, glotonie, ryot, pride, idlenes, gaming, shalbe but good hospitalitie answearable to their estates, honest recreation. And this veale of *recreation* must couer al their heathen sportes within doores and without, though it be all the day yea al their life longe, though they drawe neuer so many idle beholders, or idle assistantes to keepe them companie, to followe their dogges, hawkes &c as their only caling & profession. Yea go these *Esauites*, their wiues, and children neuer so disguisedly in their strange prodigious shapes, newe fangled attires, with their infinite deuises & curiosities, it is but according to their degree, sexe, age, calling, with infinite such like. Also, if I should stand to relate the sondrie shiftes of these *Reformist Preachers*, these sighers for reformation, these conscience botchers, these Preachers of the Gospell to winne and keepe credite with the world; How zealous in some place, tyme, auditorie, where they may be wel backed they wil seeme against some trifles, as though they were of most precise and vnstayned conscience; And againe how luke-warme, colde, and backward they wilbe in the same poyntes at an other tyme, place, and auditorie. How strange to the poore that shal desire their iudgmēt of some poynctes, especially of these, But cheifly if any haue espied more light then they would they should, and doe but make question of their ministrie, worship, Church &c, with what exquisite sleights they will seeke to drawe them backe, as ruining too farre & too fast before their guides, with what poysoned cauils to quench their zeale and spirite, to pleade for and defend their sinne and apostasie. These thinges to discusse, or but to shew in perticular, with their due circumstances, would require a longe and lardge discourse, yea no booke were able to containe all their diueliish deuises and delusions, which euen fill that flying volume the Prophet speaketh of, Sathan hauing his fordge of all mischeife continually going amongst them. Al which their dealings euidently shew what kinde of ministers and preachers of the Gospel they are, Which drawe the people vnto, and with their preaching keepe them in, this defection & apostasie from the Gospell, which keep the people from, and will not leade them to the sinceare practize of the Gospell: but with their schole learning drawe a veale before CHRISTS face, that the people might not see to the end of his ministrie, neither discerne what CHRISTES will is for any action of the Church, or to examine by the rules of CHRISTES Testament any thing by publick authoritie established. Yea we see and haue shewed, how they drawe the people vnto, and themselues administer by an other *Leitourgie* then *Christs*

of p[re]cise Preachers.

Testament, which prescribeth an other kinde of administration both to themselues and to the whole Church in all thinges, then CHRIST hath prescribed. We see & haue shewed, how they hold all the people vnder this more then Babilonish yoke of these antichristian Prelates, their Courtes &c, and stand themselues the marcked Ministers, sworne subiects, and bond seruantes of these their Lordes, haue fetched their ministrie, licence to preach, and their whole administration from them, how they are prescribed, stinted, limitted, censured, silenced, deposed by them, how they haue submitted and betrayed themselues, Church, Gospell, Christ to these enemies: Also what merchandize they make of their prayers, Gospel, preaching, sacramentes, selling all and themselues to, for money: What trafique they make of their benefices, how they come by them and part from them, how they haue in all thinges gonne astray, forsaking the right waye, hauing followed the waye of *Balaam* of *Bosor* that loued the hire of vnrighteousnes, and are in all thinges so throughly corrupted, as they are the most bitter & pestilent enemies of the kingdome of CHRIST, and of the sinceare practize of the Gospel. Deuising to themselues & their miserable followers daily new errors & byepathes, as faste as the old (wherin they haue walked) are discouered, as any that will take the paynes to examine by the rules of the Scriptures their bookes of discipline and new formes of reformation, or rather those antient primatiue defections which they seeke againe to reuiue, shall perceiue. For mie part I am euen ircked to raue in this bottomlesse abysme of their iniquities, which the more they are looked into still offer more matter of reproofe, euen without end. Wherfore I eue with wearines here cease furder to speake of their corrupt administration, hoping that by this alreadie said, at the least vpon due examination therof, it may appeare to al men, that this their whole administration and preaching of the worde is altogether as corrupt, and in all poyncles rightly fitteth vnto their antichristian office & entrance. It now remayneth that we haste to and ouer their maintenance.

THis *maintenance* of the ministri of the Church of ENGLAND is of these fower sortes 1. Either by lordly reuenues, with their royal rightes, ciuill iurisdiction, Courtes baron, tenancies &c, belonging therunto. 2. Or by fees and pollages raysed & reuened in their spiritual Courtes, for iudging pleading, solliciting, writing, fetching vp, sommoning. 3. Or by gleabes and tithes. 4. Or ells by annual set stipendes.

The first sorte of these we haue alreadie shewed to belong to Princes, to ciuile Lordes and persons, and to be vtterly vnlawful and forbidden to the ministrie of CHRIST. Mr. G. his liberall maintenance, or the ordinance of the Church, cannot mainteine them. Neither will that worde *Philemon*, which they so lardgly stretch & interpreat, carrie half this pompe.

To the

To the second sort we affirme these Courtes, Officers, Iudges, Aduocates, Proctors, Registers, Pursuanntes, Sommoners, together with all their functions, the orders of their Courtes, maner of iurisdictiō, pleading &c, where all thinges are pleadable if not vendible for money, where al causes euen the most foule, finde their aduocates, colours, defence, delayes for mony &c, Al these spiritual Courtes, officers, iudgments, pleadings, customes, we finde diuelish & antichristian, and not to appertaine to the Church & kingdome of CHRIST, but to belong to the kingdome & throne of Antichrist, and of the Beaste. And therfore may conclude that they are the reuenues of sinne, not to belong to the ministrie of CHRIST.

All spirituall courts &c, are diuelish & Antichristian.

Numb. 18. The third kinde, these tithes, we finde merely ceremoniall, to haue bene ordayned for, and belonged vnto the Leuiticall ministerie vnder the lawe. We finde them an inheritance of the Leuites: An offering of the people: Therfore they cannot in this maner by lawe be tyed to the ministrie of CHRIST, be made an inheritance vnto them, an offring of the people vnto them. For if there be a chandge of the Priest-hoode, then of necessitie must there be a chandge of the Lawe. No part of the ceremoniall lawe or of those shadowes can be ioyned vnto the Gospell & ministrie of CHRIST, they or any part of them cannot now be reuiued or retayned without the denial & losse of CHRIST. And how is the ceremoniall lawe abrogate whileft these tithes are in this maner allotted by lawe vnto the ministrie of the Gospell, as an inheritance to them, as an oblation of the people, euē as in former tyme vnto the Leuites? The Princes cōmandement, or the Churches decree cannot alter the nature of these tithes, to make them either ciuile or lawfull. God was the auctor of this law, he made it ecclesiastical: Man can neither chandge the propertie or ye end therof, to make that ciuile that God hath made ecclesiastical. Kinge EZECHIAS cōmanded & reuiued this lawe; it became not therbie ciuile. A godly Prince cōmandeth al the lawes of the first Table, all the ordinances of *christs* Testament, shall they therbie be made ciuile, and no longer ecclesiastical or Gods lawes? The decree of the Church also (alleadged by Mr. G.) shewth it ecclesiastical, for the Church maketh no ciuile decrees, yt medleth not with th'execution of ciuile gouernemēt. Touching the power of the Church to make lawes & decrees, we haue in the first parte of this booke spoke. The Church is bounde to the lawes of God, and may make or receiue none other lawes then God hath made. *christ* is the only Law-giuer & Kinge of his Church. Againe, this decree of the Church to ordaine y^t the ministerie of the Gospell should be maintayned by tithes, you see is directly cōtrarie to the wil, yea to y^e being of *christ*, in receiuing that lawe & maintenance which *christ* hath abolished together with the Leuitical ministrie. And as wel might they reuiue the Leuitical ministrie, or any other Iewish ceremonie with as great pretext and warrant, as this; except the Church of ENGLAND haue some speciall warrant from or together with her Mother of ROME to reuiue and erect whatsoeuer

Heb. 7. 12. Gal. 4. & 5. Chapter. Coloss. 2. 20

Relaying of tythes; that doth all & more of xpo.

2. Chron. 31.

CHRIST

CHRIST hath abolished, be yt neuer so contrarie vnto him; yea and to abrogate whatsoeuer *christ* hath instituted, be it neuer so necessarie. How bold the Church of *England* is in these thinges, in their tithes, offrings, purification, suspensiō, their holy cimiteries, and cells, the shape of their Church, with the porche, barlementes, iles, folding doores, lightes, ministerial vessels, ministerial garmētes, dayes, feastes &c. As on the other side to abrogate *Christes* Ministrie and the ordinances of his newe Testament, is aboue declared, and in this appeareth. For *christ* hauing instituted an other maintenance for his ministrie, namely the free contribution and beneuolence of his Saincte in these Congregations whervnto they belonge and administer; The Church of *England* iudging this al to base for her Ministrie, hath instituted or rather receiued of her mother of *Rome* Lordly yea Princely liuings, Courtly iudicial fees, Gleabes and tithes, fett & certaine stipēdes. She wil not haue the lowest of her Ministrie to liue thus beggerly, to depend vpon the benevolence of the people, as our Sauiour himself, his Apostles, and Ministers did: (which a certaine Doctor of hers in disdaine caled the almoufe basket) But she wil haue al her ministry sure of their maintenance before hand, they shal neither depēd vpon God nor the Church; But she giueth them their lines and portion in the lande amongst the people, and also giueth them a lawe ouer the people, wherbie they may exact their duetie, if the fleese or flesh be worth so much. The Priest here thrusteth his flesh-hooke into euerie poore bodies kettle, his sithe and sickle into euerie field, prying and prowling in euerie place & corner, scratching and gathering vp his tithes eue to the chicken & egge, to the mynte and anise without regard to whom they belōge, whether to the faithful or prophane, papist, atheist, witch, or heretick, to the poore or fatherlesse, catching vp al with the angle, they cetch it in their net & gather it in their yarne and burne incense to their yarne, because this their portion is fat and their meate plenteous, deuowring widowes houses vnder colour of longe prayer. Now how this tithing prowling extortion, may be made the Christian Ministers maintenance, I would faine learne, Who as the Prophet saith should be fed with cleane prouander that is wynowed with the shouel and with the fanne. Who themselues ought to be examples of pietie, equitie, meekenes, and not like greedy Wolues thus to make a praye of the sheepe. Likewise how this tithe gathering and cōtymal prowling maie be enioyned or made to accorde to a christian Ministers office, Or howe it is possible for the true Minister of Christ diligently to attend his studie and office together with this his tith gathering, let anie that knoweth the worke of the ministrie iudge. Yea rather let the holy Ghost iudge, that expresly forbiddeth the ministrie of the worde to be entangled with such busines of this life. If to be here and there tithes may be gathered by an other, yet this sheweth they cannot be gathered by the Minister. And so stil this reason holdeth, that therfore they are no fit maintenance for the ministrie. The other reasons aboue recited, proue the vnlawfulnes of them.

1 Cor. 9.
Gal. 6. 6
1 Cor. 16. 1. 2.
free benevolence of the Saincts: wch maintenance Christ hath ordeined for his Ministers.
Mich. 3.
Ezek. 34.
1 Sam. 2.
Math. 23. 23.
Leu. 22. 25.
Hab. 1.
Math. 23. 14.
Esa. 30. 24.
Ezek. 13. 4. 19.
2 Tim. 2. 4.

To the set stipendes also and gleabes, I in like maner affirme them to be an other maintenance then that *Christ* hath instituted for his ministrie; yea to take away that order, to the great detriment and manifold inconveniences of the Church, and therfore likewise vnlawfull. Holding this proposition firme, that where CHRIST hath instituted a maintenance for his Ministrie, the Church may not deuise or receaue anie newe or other lawes for the maintenance of their ministrie, then CHRIST hath giuen. CHRIST then hath ordayned that they that dresse the vineyard & feed the flocke, should eate of the fruict of that vineyarde and of the milke of that flocke, to which they attend. This maintenance in other places is set downe to be the free contribution and benevolence of the Saincts from tyme to tyme, according to the present abilitie of the one, and necessities of the other. This the Lorde in wisedome hath thought most meete for his Church and ministerie vnto the woildes end: As wherby to knit the hearres of them together in the band of loue, in al mutual duetics, to haue each other in minde, to care, prouide, and labour each for other as they ought. The Minister according to his dutty to seeke pasture for them, to thresh out the corne out of the eares, yea to grind, prepare, and diuide yet to the nourishment & comfort of them al. And they againe on their parte to labour, to administer of their earthly goods to the necessities & wates of their Ministers & guides. Wherby y^t one is encouraged in their studies, laboures, & diligēce, thus reaping the fruictes of the peoples faith and loue, and are assured that they doe their duetics to the approbation and good liking of the flocke; which when they shall faile and will not be drawen faithfully to doe, then is not the flocke any longer burdened with or bound vnto such a Minister. As one the other side, if the people fal from the faith and refuse to walke orderly in the faith, then are the Ministers no furder bounde, or to contynue to administer to such a people. But now whilest the Ministers maintenance is made certaine by law, or bargaine, by stint, rate, or proportiō impoſed vpō the people, how much and when each one shal paye, how much the Minister shall haue yeerely; It first depriueth God of the glorie due to him for his blessing vpon their labours and indeuours, in restrayning the free contribution and willing benevolence of the people by this lawe or bargaine, making yt of necessity, stinting, and apportioning yt to this or that rate, which the Lorde hath left at the libertie, discretion, and will of each one, as God hath prospered, and according to that present ability God administreth. with whiche contribution and sacrifice howe wel God is pleased, the Scripture euerie where witnesseth. Then it taketh awaie or extinguisheth all those mutuall and contynuall duetics, benevolence, loue, care, labour &c, betwixt the flocke and the ministerie. The flocke therbie not knowing or hauing meanes to doe their duetie vnto their ministerie. The Ministers therbie so hindered, incombred, and with-drawen, as they either slack, or neglect their duty es to the flocke.

Phil. 4. 10. &c.

& who shalbe iudge?

Hebr. 13. 16
2 Cor. 9.
Phil. 4.

" not in this places, howe" coated.

By this corrupt custome also sondrie intollerable inconueniehees & grieuous mischieues doe ensue. This setting out land or certaine rates by way of lawe or bargaine in euerie parrish or Congregation to the Minister, doth hinder the Church from the choice & vse of such other Ministers as Christ in his Testament hath ordained to the gouernement and seruice of his Church, the parrish or Congregation neither indeuouring to haue more, neither indeed suffred to haue more, or by this meanes able or willing to keep more. This setting out landes, tithes &c, to the Minister by way of lawe, doth alwaies presuppose of necessity a true established Church, and true Ministry in those parrishes vnto the worldes end: those landes and tithes being appropriate & bounde thervnto, and hauing none other owners. Which cõfirmeth and establisheth those grosse popish errors of a personal and continuall succession of Ministers, and local contynuance of a visible Churche. Againe when this liuing is thus by lawe giuen to a Priest for terme of his life, be he neuer so vnable, vnworthie, or negligent, the parrish is so long bounde vnto him, and can by no meanes get rid of him. yea be he neuer so bad, his faultes & errors neuer so fowle, they cannot without or vntil their Lord Bishop wil, get rid of him, they must maineraine him and receiue his Ministry, whether they wil or no. Vnder these annual liuinges by lawe and set stipendes by rate, presuppose alwaies one permanent and certaine estate both of the Parrishoners & Ministers, The one, euen euerie person euer to be able to pay so much, The other neuer to need more or lesse: Yea that alwaies to the worldes end all the Parsons & al the Parrishoners of that towne shal neuer need or be able to giue more or lesse, whether the Lorde send scarcity or plentie, dearth or cheapnes, sicknes or health, losse or aduãtage, childrẽ or no chardge &c. Againe, such vnreasonable inequalitie is vsed in the distribution of these liuinges, the Parson of some one litle Hamblet where are not twẽtie houses hauing one hundreth or two hundreth pounds by yeere to liue on, an other of a much greater towne not hauing twentie poundes, yea peradventure ten poundes by yeere for that chardge he hath to liue vpon: And this for euer without regarde of the needes or laboure of them, it being alike to them & their successors whosoeuer. To conclude, the tithes & set stipẽdes of these Parrish Priestes being of the goods of the prophane, most wicked, and vngodly, euen of al their parrish indifferently, yet are more odious & vnmeet for anie christian Ministers, who are not to lende hierdes to such dogges & swine to administer to them the gospel and sacramentes for their goods and hire. It was not lawfull for the Priest vnder the lawe to receiue the offring of anie stranger from the faith, such might not enter into or offer in the Temple. Neither nowe vnder the Gospel maie the vnbelieuing haue anie fellowship with the Church, or communicate in or intermeddle with anie actiõs of the Church. But this contributiõ is an action of the Church, a communion & dutie of the Saincles. How execrable thẽ is this their sacriledge & couetcousnes, that thus make marchãdize of y holie

holie thinges of God, and let out themselues to hire euen to the prophane, for filthie lucre. The true Ministers of *Christ* may not be suspected, much lesse openly taynted of such peremptorie faultes as these, which disable him from all ministrie in the Churche, and are euerie where set downe as vndoubted markes of a false Prophet. By al which then as by al other arguments of their antichristian office, entrance, and administration, we may still and yet more strongly conclude them not to be the Ministers of *Christ*. Seing neither the office they execute, their entrance vnto their office, their administration in their office, nor yet their maintenance, can be ioyned vnto the Church, Ministrie, or Gospel of CHRIST.

THere yet remaine a few base stragling offices of their Church, vzt, Their Church-wardēs, Questmē, Parish Clark. These are al lay mē (as they call thē) yet intermeddle they with ecclesiastical affaires. their offices perticularly I can neither describe, nor yet wel distinguish. The Church-wardēs are (as yt seemeth) an other kinde of Deacons, They gather and keepe the Church stocke and treasurie, and also the penalties of such as come not to their diuine seruice, and also distribute the same vnto the poore, the reparations of the Church &c: they keep one of the keyes of the towne cheste. The Quest-men are liker vnto Elders, these (I suppose) they looke to the order and gouernement of the Church, as wel Priest as People. That the Priest vse his ministerial vestures, vessels, and trincketts; reade his seruice, homelies, iniunctions, orderlie. That the people do not bargaine, talke, or walcke in the Church and Church-yarde during the tyme of diuine seruice; They also must looke to the ale-houses that there be no tipling or playing, during the said tyme: and who be absent from their Parish Church, and present such defaltes at *Masse Commissaries Courte* accordinglie. The Parish Clarck he is the Priestes *Accoleuth* to help him to say his *Matens* and *Euen-songe*, with his due *versicles & Responce*, to help him at his *Sacramentes Marriages, Church-goings, Visitation, Dirges, Rogations* at all assayes. He ringeth their bells to and after their seruice, their knells and soule-peales; he keepeth the Church doore keye; he sweepeth and trimmeth the Church; he nurtureth the boyes and dogges that they be not to lowde at seruice tyme; yea he may doe yet manie things more, if he haue the Bishops letter; as in tyme of neede to christen children, and to reade diuine seruice in the absence of the Priest &c. To stand to shewe the forgerie, seuerall defaultes, or dissimilitude of these offices from the Deacon or Elders that God hath appoynted, were tedious and needlesse, they hauing neither mention nor vse in *Christes* Testament and Church.

Thus now haue we summarily perused al this rable of the Ministery of the Church of *England*, and haue not founde anie one of them right, or almost in anie one poyncte according to the rules of *Christes* Testament, they are all strangers there, they belonge not to *Christes* bodie his Church,

Church, neither are they knit as members vnto that heade. But out of the ſmoke of the bottomleſſe pit they came when that fallen Starre *Antichriſt* had the key thereof giue him; to his bodie his kingdome the falſe Church they haue alwaies belonged, alwaies ſerued; to him in his ſeuerall ſhapes they haue alwaies bene knit, as the members to the heade; from him and not from CHRIST we all with our bodily eyes ſee the Church of ENGLAND hath receiued them. We ſee they beare not CHRISTS but *Antichriſts* image, marcke, life, power. What then ſhould hinder this aſſertion, that they together with *Antichriſt* their heade doe growe, liue, raigne, ſtand and fal as the branches with the tree. Should a revoulte, diuiſion, and ſchiſme in a kingdome within yt ſelf? No, this but haſteneth the Lordes iudgmentes the ſooner to make it deſolate. Can this revoulte and ſchiſme either transforme or reforme this miniſterie? Let their preſent eſtate iudge. Should *Antichriſtes* changing his ſhape from his *myſterie* to his *exaltation*, from his *exaltation* to his *conſumption*, Or his Miniſters transforming and maſking themſelues vnder ſhewes and viſardes of righteouſnes, make them euer the better, or hide and defend them from the light? No, all thinges when they are reproued of the light are manifeſt. The light of the Goſpel ſhal diſcouer and aboliſh *Antichriſt*. As he roſe by degrees, ſo ſhall he by degrees vaniſh; As he and his trayne roſe out of the ſmoke of the bottomleſſe pit *Reuel.* 9. ſo ſhall they all goe into vtter darckenes, euen thether againe. The Beaſt and the falſe Prophet ſhalbe taken by him that rideth on the white horſe and his holie armie, theſe both ſhal aliue be caſt into that lake of fire burning in brimſtone. The Lord himſelf hath ſpoken yt. *Reuel.* 19.

Reuel. 9. & 13. and 16. & 17. and 18. *Chap.*

Luk. 11. 17.

2 *Theſ.* 2. 7. *Reuel.* 13.

2 *Cor.* 11. 13. 14. 15. *Epheſ.* 5. 13. 1 *Cor.* 3. 13. 14. 15. 2 *Theſ.* 2. 8. *Reuel.* 16.

NOwe let vs ſee what arguments Mr. GIFFARD after more then two yeeres ſtudie hath brought vs to approoue his miniſtrie by. He told vs erewhile that they were true Miniſters of the Goſpel, Paſtors & Teachers, had a true calling and ordination; Nowe come his proues. *The miniſterie of the Goſpell vvhich bringeth the vvorde of faith and reconciliation betwixt God and the vvorld, is the true miniſterie of CHRIST, for the Diuel and Antichriſt ordaine no ſuch miniſterie. Nowe the miniſterie of the Church of England doth bring no vvorde nor doctrine but the ſacred Scriptures; yt preacheth faith in God through CHRIST, and the doctrine of repentance, delinering the holie Sacraments as ſeales to confirme the ſame. Let all the ſchiſmaticks of the vvorlde barck &c.* I am lothe to take Mr. GIFF. in a *Paralogiſme* at the firſt where reaſons are ſo geaſon, leſt hereafter we haue no more, eſpecially leſt we haue more varyance about the forme then about the matter in this, yet when he ſhall haue reduced it to right forme, he ſhall then but haue begged that which we demanded, and ſtill looke that he ſhould prooue. vzt. That their miniſtrie is the true miniſtrie of the Goſpell. This, becauſe euerie true miniſtrie of the Goſpell is in ſome office, vnto which office there muſt needes be a true and lawfull calling, therefore we deſired him to prooue their miniſtrie in the office, entrance, &c, by the ſcriptures. Mr. GIFF. gining vs his bare

bare worde that they are *Paſtors & Teachers*, making no proofe thereof, quite ouerſkippeth their office and entrance, and prooueth them Miniſters becauſe they doe adminiſter. As if a priuate perſon ſhould reaſon thus. I haue knowledge of the lawe, I adminiſter true iuſtice and iudgment, Therfore I am a true Iudge, a lawfull Magiſtrate. Doth he thinck that this reaſon wil excuſe this vſurper either before God or his Prince? If he then wil haue anie better ſpeede, let him prooue his miniſterie directly and plainely by the ſcriptures, firſt in the office he chalengeth, then in his *taking* vnto his office, as al the Apoſtles and true Miniſters of CHRIST haue donne, and ought to doe. And then if he can iuſtifie his adminiſtration and be founde faithfull, he ſhall haue praiſe with God and man. Otherwiſe by this balcking and begging that he ſhould, and hath bene ſo often vrged to prooue, he but manifeſteth his weaknes and forgerie in thoſe poyncktes, and but to loſeth as many of theſe prepoſterous argumentes, as he bringeth. Yet that he be not too far conceipted, or any other deceiued with this argument, againſt his next booke, we giue him to wiete, That the ſecond part of his argument is a falſe and impudent aſſumption. The Church of ENGLAND bringeth and empoſeth an other worde and other ordinances then the holie ſcriptures, as that deuiſed abhominable *Leitourgie* their idoll ſeruice-booke, the rule and foundation, yea the verie matter & ſubſtance of their publick worſhip, and adminiſtration, their popiſh ſuperſtitious ceremonies and trincketts, their vngodly and antichriſtian ordinances, miniſtrie, and gouernement. To all theſe abhominations they ioyne, or rather ſubiect and abuſe the Goſpell. And therfore preach not faith in God nor CHRIST, neither the doctrines of repentance truly and ſincerely: but denie God in their workes and CHRIST in his offices. They beare the yoke of *Antichriſt*, drawe all the people vnto them, ſouder them euen the moſt wicked & impenitent in their ſinne and iniquitie, with their prayers, preaching, and ſacramentes. Not ſuffring any to forſake theſe ſeene ſinnes and abhominations, or to come vnto CHRIST, but drawing and holding all the land vnder the wrath of God &c.

NExt he by the way maketh a learned apologie for y^e^ dumbe Paſtors of the Church of *England* his bretheren, againſt whom if yt be obiected that their miniſtrie is not the miniſtrie of reconciliatiō, becauſe they cannot preach the Goſpel; He here ſetteth downe a learned note by way of two rare diſtinctions. We muſt firſt he ſaith diſtinguiſh betwixt the miniſtrie & the Miniſter. The man may be of the Diuel, and yet his miniſtrie of God. Then we muſt diſtinguiſh betwixt the *function* yt ſelf, and the execution of the ſame. As when the office is laide vpon one that cannot preach, the *function* it ſelf is entire, the defect only in the execution therof; Therfore the miniſtrie of the Church of *England* is the miniſtrie of the Goſpell, though ſome doe not, and others cannot preach. Sure this is ſo ſubtily coutrined, as men of meane iudgmēt & capacitie

capacitie shall neuer be able to perceiue how it is or may be brought about. The first *Distinction* is graunted, so the sinne of the Minister be secrete, or not such as disableth him to the ministrie. But what of this, may any open, vnworthie, or insufficient person be a Minister? Or is the ministrie of such a one good & acceptable? Ther is no such consequence from hence to be gathered. To the second in like maner it followeth not, because we may distinguish and put difference betwixt the office yt self and the execution of the office, that therfore any office of the Church may be giuen to anie open vnsufficient, or vnworthie person; Or if yt be, that the ministrie of such a one is good or acceptable: For the calling of the Church cannot enhable such open insufficient to the ministrie, whom God refuseth, or make acceptable that ministration, which God disaloweth. Nowe then these dumbe Pastors that cannot preach, are apparantly insufficient and incapeable of that office, therfore no calling of men can make them true and lawfull Ministers: And being no true or lawfull Ministers, their ministration is then vnlawfull, accursed, abhominable to God & men. These then being allowed Ministers, and their ministration publiquely by lawe approued, and receiued in the Church of *England*, we may conclude the publicke ministrie and ministration of the Church of *England* to be vnlawfull, accursed, and abhominable thus far foorth, notwithstanding *Mr. Giffardes* payre of distinctions. Otherwise, if he laboured to prooue the ministerie of the Gospell to be in yt self alwaies entire, holie, and blessed, notwithstanding the infirmities & faultes of mē: this all men will graunte, and needed not his learned distinctions to prooue the same. But what is this to prooue the ministrie of these dumbe Pastors, Or the other ministrie of the Church of *England* to be that ministerie of the Gospell: which we for all the reasons aboue alleadged confidently denie.

HIs second reason. *Such as haue the calling & ordination of the Church, haue the ministrie of CHRIST, For it is giuen to the Church to cal & ordaine Ministers.* In the next sectiō his *Minor* followeth. *In Englād the Ministers haue their caling & ordination by the Church of GOD, Therfore &c.* To the *Maior* he addeth a clause, that yt may be a true caling notwithstanding some faultes of ignorāce *or otherwise*; So he vnderstand this *otherwise* to be of negligence, and not of anie wilful & obstinate transgressiōs: Or not any of those peremptorie faultes excepted by the holy Ghost, which disable the elect & disanul the electiō, then we thus far assent. But whē we reason of the caling of the ministri of *England*, we speake not of a true caling, though vnperfect with some faultes of ignorāce or negligence, but of a false counterfeit & antichristiā caling, which we haue proued & affirme theirs to be. The caling of the Church ought alwaies to be yt caling of *Christ* prescribed in his Testament, which theirs is not. To his *Minor* now, first we denie the Churche of *England* to be the true established Churche of *christ*. He prooueth it thus. *That people which hath forsaken hereses and false worship, and*

affirmat affir: but nō shalbe able to proue.

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imbraced the doctrine of the Gospell hath in it the true Church which hath the power. Wee obserue much subtiltie and feare in this *position*. For whereas he ought to haue affirmed *Are the true Church, and haue the power*, he fearefullie & subtilly saith *hath in it the true Church, which hath the power*, not daring to iustifie or ioyne issue of their outward estate, but leauing himself a starting hole to flee to such secret ones as God may call and haue amongst them. We doubt not but God hath in Turckye or Persia, yea in the Church of ROME manie deare elect; but should we therfore say that Turcky, Persia, Rome, are the true Church? We affirme also & will approue against al the false Prophets of the world, that in this land the Lord hath such a people that haue thus forsaken heresies & false worship, embraced the Gospell, and haue this power of CHRIST. But we denie this their Church to consist of this people, to haue forsakē heresies & false worship, to haue truly embraced the Gospel, or to haue this power of CHRIST, to elect, ordaine, excōmunicate, or to redresse anie enormitie: but are dryuen to these antichristian Bishopps for al these. Who receiue not power of the Church, but vsurpe and exercise absolute power ouer the Church, yea the whole power of the Church, as hath bene shewed. Which is vnlawfull either for the Church to giue, or for any true christian to receiue or execute. Neither can th'authoritie of anie mortall men of Parlament make that lawfull, which God in his worde condemneth and forbiddeth. And so euen by this his owne allegation, all this ministrie made by & standing vnder this vsurped inordinate antichristian power of the Bishopps, are also vnlawfull. To which if we add the vnlawfulnes of the office these Ministers are called vnto and execute, the vnlawfulnes of their calling in the whole maner therof vnto, by, and in no flocke certaine, the vnlawfulnes of the ordayners, as also of the ordayned, their open ambition, greedines, and insufficientcy, their false maner of probation and ordination, with all the vngodly and execrable ceremonies, vowes, othes, subscriptions vsed to the same, none can mistake this caling and ordination of the Ministers of ENGLAND, for that true & holie election and ordination of the Church of CHRIST: without which true caling there can be no true Minister. No true Church may vse or can iustifie anie such false caling as theirs. And so still we must leaue Mr. GIF. to proue the office & caling of his ministrie.

3 THis Clarke procedeth to an other reason. *That ministrie is of God, which is to bring men to the faith, and to build vp the bodie of CHRIST. The ministrie of England is to none other end. Therfore &c.* The *Minor* he proueth *Because the whole drift, scope, and burden laide vpon them, is, to feede with wholesome doctrine & to guide in the waies of godlines the flocke of CHRIST walking before them in godlie conuersation.* Mr. G. said erewhile that the Ministers of *England* were no intruders: But sure yt seemeth they are verie nimble leapers which skippe ouer the hatch into the house, & wil not stay vntil the Master of the house cal, vntil the Porter of the house open, but without any lawfull calling or entrance

will

wil needes thrust themselues Ministers vpon the Lord and his Church whether he and they wil or no. Yea *Mr. Giff.* wil proue himself & these his presumptuous companions true Ministers without this caling or entrance, by the endes of their administration, although the Lorde of the house neuer caled them to be builders, or cõmitted vnto them the worcke and ministrie of his house. The deceiptfulnes and disorder of these kinde of argumeuts wee haue aboue shewed, and with the same general answeare might dismisse this. Saue that by the way wee must giue him to vnderstand, That his *Assumption* is a shameleſſe presumption. They build not vpon but destroye the house of God, the bodie of *Christ*. This their worcke, the present estate of their Church witnesseth to their face, and sheweth what maner of worckmen they are: where we finde not one pinne, nayle, or hooke in due order and proportion according to the true paterne. They feed not the Lordes sheepe but the Lordes goates, and that not with wholesome foode, with sincere milke, that they might growe and be encreased therby, as the generall sinne, prophannes, and ignorance of al estates both Priestes and people declare. Neither guide they in the way of godlines, but in the wayes of destruction and calamitie. They haue al declined & bene made together vnprofitable. And the way of peace they haue not knowen. And as for the conuersatiõ of these Priestes, it may wel be an example to the flock in al idolatry, superstition, impiety, vnfaithfulnes, apostasie, halting and dissembling with God and man; worldlines, couetousnes, deceipt, and what not. So that the saying of the Prophet is come about, That there are like people like Priest. Al this *Mr. G.* in his festered cõscience knewe before, and that his shameleſſe assumption would not passe with his aduersarie with whom he had to doe, and therfore he leaueth the proof of this *assumption*, as also of his office and entrãce, and yet againe assayeth by a newe argument of the *effectes*, together with that which is properly adioyned to the Ministrie of CHRIST, to proue his Ministerie.

THat ministerie with the' vocation wherof there is ioyned the effectual grace, power, blessing and operation of the holy Ghost to the true conuertion of mens soules, is not a ministerie of the Diuel nor of Antichrist, nor cometh not in the life and power of the Beaste, but is indeed the true Ministrie of CHRIST. *But such grace, power, blessing, operation is founde in the Ministerie of England. Therfore.* First here stil must be obserued a begging and assuming of a true Ministrie, which as yet is not proued: Neither doth this reason proue a Ministrie, so much as shew the infallible effectes of true doctrine & true preaching, whether it be by Ministers, or by other faithful, which haue the gift of prophecie, knowledge, interpretation vtterance &c. For, far from the truth is it to thincke, that only Ministers beget and winne to the faith (as some most shameleſſe Bishops, and senceleſſe Priestes of this age haue published and mainetaine.) Then might they aswel with the Papistes permit the worde of God only vnto Priestes: yea suffer none but Priestes to speake of the worde or holie

Act.20.32 Iam.1.21 Rom.11.16 Heb.10.24 25. 1 Thes.5. 1 Cor.14. Acts.8.4. & 11.19. &c.

doctrines, if this vse and end of the worde were taken away, if the blessing and power of God should not goe with his holy word and truth in the mouth of all his seruants, both to cal vnto the faith, and to superedifie in the faith: Ells should al dueties in families, all mutual exhortations, admonitions, conferences cease. But hauing the commandement of God to al these, the euidence and testimonie of the blessed and comfortable effects following the faithful testimonies of al *Christes* Disciples in all ages, and contynual experience hereof amongst our selues dayly, we dare affirme that others besides Ministers may conuert soules and begeate faith. So then this argument *of the effectes* proueth not so much a true ministry, as it doth proue true doctrine. For no false doctrine can beget true faith, though manie which be no Ministers may beget true faith. *Mr. Giff.* the reasoneth verie corruptly & deceiptfully in attributing the conuertion of soules as proper & peculiar to the ministrie, which is not so, and in bringing these effectes to proue a true ministrie, which only are to proue true doctrine. And nowe to *Mr. Gif.* his assumption. Wee denie that any false ministrie hath promise of blessinge, or is sent of God for the conuertion of soules, but on the contrarie we finde it accursed, and sent of God for the seducing of the reprobate. The ministrie then of the Church of *Engld* being proued false in Office, Entrance, and Administration, can haue no such promise or blessing of God as *Mr. Giff.* assumeth. If it be demaunded then whether al vnder this ministrie be damned. I say it is a newe question, and kept secret to the Lorde, who onlie knoweth who be his, when & how to call them. It becometh not vs to giue anie such finall iudgment of matters not knowen vnto vs: Yet this wee may by warrant of the whole scripture saie, That the waies of the false Churche and ministrie are the waies of death, and haue no promise of saluation. But for the persons wee iudge charitablie, euen so longe and so far as wee may, measuring them by our selues, as wee sometymes were, hoping and not doubting, but God hath manie thousandes deare elect there, yea euen in the Popish Churches, whom he in his due tyme by his appointed meanes wil cal. If *Mr. Giff.* here insist & say that many of those thousandes are conuerted by their ministrie, Therfore their ministrie is not in the power of ANTICHRIST, or of the Diuel, but of God, hauing that sure seale that worcke of the holie Ghost. We haue aboue answered that this rather approueth the doctrine then the ministrie, and is to be attributed to the worde of God, rather then to the person of man. Furder, that the false ministrie hath no promise of blessing. Yet doe wee not herebie restraine the infinite power of God from sauinge or calinge his elect euen by the doctrine of the false Churche: which though it be so throughly leauened, corrupted, peruerted, abused, yet can the Lorde bring that truth of his lawe and gospel which is there read, and after their maner preached in such sorte, to the eares & consciences of his chosen, as it shal both shew them their degenerate estate, how guiltie they are of the breache of Gods lawe, howe lyable to his wrath,

wrath, and alſo ſhew them the true meanes of their reſtoring, redemption, reconciliation, ſaluation. Yet this doth neither iuſtifie the falſe Miniſter or his miniſtration, no more then when a young Boye, dumbe Miniſter, or vnbelieuing prophane perſon reading the holie ſcriptures, or ſome other booke of true doctrine, ſome of the hearers (God ſo opening their vnderſtãding) ſhould therby be brought to the ackowledging and faith of *Chriſt*, the feare & loue of God &c. This Boy, reading Prieſt, prophane perſon, by reading is proued a true Miniſter, a true preacher, a true chriſtian; Or theſe that are thus wonne, comforted &c, to ſeeke no other Miniſter or meanes of their ſaluation then thys reading by theſe perſons. Let the doctrine then in that poyncte wherby men are thus begotten to theſe beginninges of faith, or to anie encreaſe therof, be alwaies true and ſounde ſo far foorth, the maner & tyme of apprehending, be the worke and power of God, the meanes & inſtrumẽtes of conuaying or bringing, variable at the wil & appoyncтment of God. Yet are we only to ſeeke, vſe, and reſt in thoſe meanes which the Lord hath ordayned for our inſtruction and leading foorth in the wil and wayes of God, which meanes only haue warrant & promiſe of bleſſing vnto vs, how ſoeuer the Lord by his infinite power and worcking can and no doubt doth ſaue ſome in Turckey amongſt the heathen, in the falſe Church amongſt the falſe worſhippers, by what meanes yt pleaſeth him: yet may not we hereupon either reſorte vnto or remaine in theſe forbidden places in hope of theſe effectes, becauſe God (if ſuch be his will) can ſaue vs here, or if it be not his will to ſaue vs thẽ no true Church or miniſtry eã auaile vs. This were moſt highly and dangerouſly to tempt God, a reprobate kinde of reaſoning. God his wil vnto vs is, that we alwaies obey and reſt in his reueiled wil, and not to preſume vpon his infinite will and power, which he keepeth ſecret vnto himſelf. This cauſed the holy Martyres and faithfull at all tymes, and vs the Lordes moſt vnworthy witneſſes at this tyme, after that Gods ſpirit had wrought effectuallie in their and our hearts, and opened our eyes to ſee part of his holy truth, as alſo ſome of the heinouſe abhominations committed, defended, and wilfullie perſiſted in in the falſe Church and miniſtrie, conſtantlie euen to death & bandes to witneſſe againſt the ſame, and to forſake the falſe Church notwithſtanding al the pretextes, gloſes, and arguments the falſe Prophet ſhal adorne the Harlot with, or make for his Miniſtry. So deare is the loue of God & of his holy truth vnto vs, as we can ſuffer our ſelues neither by men or Angels to be drawen into anie ſeene or willing tranſgreſſion of his holy word. And as for theſe arguments of *Mr. Giffard* what other are they then the Papiſtes haue brought againſt the firſt faithfull witneſſes *Iohn Huſſe, Ierome of Prage, Luther, Caluine, Frith, Tindal &c*, Or may bring at this daye againſt al the Churches that are departed from them. Vnto the execution of our Miniſtery is ioyned the effectual grace, power, bleſſing, and operation of the holy Ghoſte to the true convertion of ſome mens ſoules, Therfore our Miniſtrie is not of the diuil or Anti-

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christ, but indeed the true ministry of *Christ*. Ells al that haue liued thus manie hundred yeeres before you in our Church, and knew not these newe learninges you hold, are damned: Ells all that haue died in our Church are damned: yea ells you must hold al the Kinges and Princes, Nobles, Peeres, and people in our Church reprobates &c. But let vs come to your selues ye that are the authors of this Schisme. Where had you your faith, your first knowledge of God and of *Christ*, if not in this Church by our ministrie? we haue the true scriptures amongst vs, we teache truly concerning the Godhead and the thee persons therof, God the Father, God the Sonne, and God the Holy Ghost, though distinct in persons, yet one God &c: We preach *Christ* in his two natures verie God and verie man. That he came into the world for the saluation of al mankinde. *That God so loued the world that he gaue his only begotte Sonne, that whosoeuer believeth in him should not perish, but haue life euerlasting.* Wee preach *Christ* crucified for our sinnes, dead, buried, risen againe, ascended, glorified. We preach him in his three offices to be our *King*, *Priest*, and *Prophet*: Wee preach al the *fundamental* articles of our christian faith; and as wee preach, so you believe al these. Yea and we appeale to your consciences whether you haue founde ioy and comfort in your owne soules at the preaching of these doctrines. Againe, we preach the lawes of God in the tables, and beate downe such sinnes as wee see to be contrarie to the same, in such sort as manie are drawen to repentance, to hatred, sorrowe, and remorce for sinne: And these againe wee raise vp with comfort and hope of forgiuenes, and with the promises of eternal life. These things if ye schismaticks feele not, yet vnto many others which by our preaching are converted vnto the Lorde indeed, which vnto feare & trembling doe feele the power & sweetnes of the liuely worde, we may say as the Apostle vnto the *Corinthians* in like case. If I be not an Apostle vnto others yet ame I one vnto you, ye are the seale of mine Apostleship in the Lord. And as for you *Lutherans*, if you contynue not, that is not our default, if you fal from grace. It is enough for vs that you haue felt this maiestie of the worde, and it sufficeth to proue our ministrie that the power of the holy Ghost goeth with yt, when men haue bene so moued, though they contynue not, seeing the reprobate may feele this power and taste this sweetnes for a tyme. Now then our ministry being thus proued by the law and the Gospel, and by the testimony of the holy Ghost in these powreful effectes, How can you thus separate from the meanes of your saluation, from that ministry which hath begotten in you, or at least doth begeat in others this knowledge, faith, comfort, &c? Our ministrie thē being thus proued, our Church must needes followe, for a true ministrie doth not belong, neither is at anie time founde in a false Church. Yea you must graunt that whilest we hold the true foundation, wee are the true Church, though we erre in matters of circumstance & other doctrines, as you thincke: yet that taketh not away our beeing of a Church. The *Churches at Corinth, Gallatia, Asia* abounded with many faults, errors, corruptions, as we reade, yet are

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saluted by the Apostles, recorded by the holy Ghost as true Churches. Now that we hold the foundation, our confession of the articles of our christian faith, the ten cõmandementes, the Lordes prayer, &c. (which you also confesse and vse) shewe. Therfore whilest you depart from vs, you depart from the true Church. Herevpon they might also vse those rethoricall flowers of Mr. GIFFARD his diuinitie to rayle, reproach, and invaye. That they are ranck *Donatistes, Lutherans*, ignorant, furious, franctick, schismatickes, yea damnable heretickes, forsaking the ministerie and truth of God, condemning the Church of God, bringing the holie ministerie thereof into contempt, and so bring in flat atheisme, barbarisme, rebellion against Magistrates &c. Howe thinketh Mr. *Giff.* would not these argumentes fit the Papistes aswell against them, as they do him against vs? Is he not driuen to hard shift, when he must borrowe weapons of them to defend himself, his Church, ministrie, worship, gouernment? They must needes stand fast when they are built vppon their groundes. Let him then first answere the *Papistes* to these reasons, before he bring them against vs, and then if he be not satisfied he shall heare what we can say to them. For sure if they be not of force to bring them home againe to their Mother of ROME, they wil neuer perswade vs to goe backe to them. In the meane time Mr. *Gif.* we signifie vnto you concerning this reason which you vrge and dilate, That it is a ground of *Anabaptistrie* to iustifie open transgression by inwarde motions. It is a grounde of *Atheisme* to pleade for or tollerate sinne, because of such good effectes as you imagine to procede therof.

nothing to the purpose.

Mr. GIFFARD his next argument is drawen from our confession. 5.
We confesse that they were blessed Martyres that suffred in Q. MARIES daies. But that were conuented by the same ministerie which we haue now. They had the same motions at the preaching of Latimer, Hoper, Taylor, Bradford, which our people haue now at our preaching and Sacraments touching faith, repentance, and resolution to die for the testimonie of the Lorde. Therfore let the Brownistes and al other wicked schismatickes barck that we haue no ministrie &c. This reason hangeth vpon the same thread with this other last before, and is built vpon the same popish and *Anabaptistical* grounds. Touching the persons of these Martyres, we haue alreadie in our first replie vnto your answeare, set downe our christian opinion and iudgment. Yet can this argument of their persons no more iustifie this antichristian ministrie of Lord Bishops, parrish Parsons, mercenarie vagrant Preachers, then it hath pleasured the *Pope* heretofore, who had as manie godlie predecessors and Martyres to boast of as they. The forgerie of their whole administration, preaching, worship, sacramentes, is furder discovered, then these winde-shaken fig-leaues can hide the shame therof. The truth is, howsoeuer the Lord doth reserue the canonical Scriptures, and some other doctrines of the Godheade, the suffring, resurrection, and glorie of Christ, of the iudgment and

Antichristian ministry of L. Bysshops.

life to come &c, in the false Church and ministerie, and by his secret power and wil can vse the said scriptures and doctrines to the saluation of some, yet these effectes are not to be ascribed to the false ministerie or their corrupt ministration, adulterate Sacraments &c, which haue no promise of blessing: And therfore those inward motions and comfortes receaued by them, are delusions, without grounde or warrāt of Gods worde, the actions as they doe them not being acceptable, but accursed in Gods sight. The faith and repentance wrought by their ministerie appeareth in the general estate and life of their people, yea of their whole Church. As to that christian zeale, courage, and constācie to dye for the testimonie of the truth (which he popishlie calleth *Resolution*) and saith is wrought by their ministrie, we shal beginne to beleiue yt, whē they beginne to walcke in the truth, and to shake off that antichristian yoke they stand vnder; but whilest in this maner they betray their whole ministrie and gospel, the whole power and libertie of the Church into the handes of these antichristian Bishops, standing their sworne and marcked souldiours, administring & preaching after their prescription and limitation, being bownd by oath not to preach against anie thing by publick aucthoritie established, how odious or enormous soeuer, but for feare & filthie lucre stād ministers of al these abhominations, we are warned by the holie Ghost not to be deceiued with their swelling wordes of vanitie, promising vs libertie, whilest they themselues stand the bond seruants of corruption. And for the aucthor of these blaspheamous bookes *Mr. Gifford*, who is apostatate & fallen away euen from that litle faith and light which he sometimes seemed to haue, building now againe the thinges he sometimes destroyed retourned with the dogge to his owne vomite, & as the washed sowe to the wallowing in the myre, yea most cursedlie blaspheaming the truth of God and the poore witnesses therof, as a most bitter & professed enimie fighting in most hostile maner against the kingdome of *Christ*, for & vnder the kingdome of *Antichrist*, we shal beleiue that he wil suffer for the Gospel of *Christ* when Q. MARIE retourneth againe to persecute: In the meane while we say with the holie Ghoste: It had bene better for this man neuer to haue knowen the truth, then after he had acknowledged yt to tourne from the holie commandment giuen vnto him.

2 *Thes.* 2. 9. 10. 11. 12. *Esai.* 66. 3. 4. *Iere.* 6. 19. 20. 21.

Supposing, odious & enormous thinges to be vpheld by Authoritie.

personall against M. G.

YEt remayneth an other odd popish reason of Mr. G. his old store, brought by him in his first answeare vnto certaine articles of ours, as the onlie proof he thē could find for his ministrie, vzt: The affirmation and consent of other Pastors and Churches, sending such as doubted to enquire of these strāgers their iudgmēt of the Church and ministrie of *England*, and in the meane tyme councelling them to suspend their iudgment. This reason and councel because we reiected as insufficiēt, vnsounde, and popish, requiring rather some proof by Gods worde of themselues (wherin we wholly rested, and not in the opinions of

of men) then thus to be sent in this case from the learned ministrie of *England* vnto strangers to knowe what they thincke of their ministerie, as appeareth in our replie, to which we refer y^e reader for our answeare to this argument. Herevpon Mr. G. in his first publick treatise against the *Domatists of* ENGLAND reneweth this old argument or quarrel rather by contriuing this odious question. *Whether the people in these controuercies ought to be sent vnto such heretickes and Schismatickes as we are, or vnto the learned Pastors of other Churches.* This question after he had thus charitablie framed, he as grauelie and reuerentlie discusseth with these and such like holie christian passages. *See how sottishly ye cauil. Blind presumptuous heretical Sth simatickes. Yours is the course of al arrogant prounde heretickes and Schismatickes which conet to haue the people depend vppon them, that they might haue fame.* Or vnto *vnlearned rasse Brownistes, intruding themselues without calling and running before they be sent. As the harlots and whoores of the stewes that boast and glorie of their chastitie. Who is more fierce and outragious, more vncharitable in condemning then ye Brownistes? And yet ye bragg of such patience and charitie as can not be ouercome. The Diuel counterfaiting Christes voice in heretical Schismaticks should not be able to allure and cal away the sheepe from their shepheardes &c.* part of 78. and of the 79. page of his first booke? How thinck you, hath not this Clarcke bene wel nourtured and brought vp, that can thus learnedlie deuise and handle a question and refute his aduersaries in lesse then one page of his booke? He that findeth not these those mightie weapons through God to cast downe holdes and reasonings, and to the captiuating al vnderstanding into th'obedience of *Christ*; He that findeth not this that quiet and gentle spirit, that heauenlie peaceable wisedome from aboue, that lenitie and meeknes wherwith the Minister of *Christ* instructeth the contrarie minded, might euen herebie doubte of Mr. G. his ministrie. And see after this storme is a litle blowen ouer, and he hath somewhat discharged and eased his ful stomacke, in the end he alloweth of our course and councel for the tryal and proofe of their ministrie by the worde of God only, and not by the opinions of anie men whosoeuer; Saying that it is the same in effect (if we could see) that himself gaue before. Peraduenture Mr. G. meaneth, if we could see into his minde, for in his writing there was no such matter. But wel, seeing we are agreed of this course and tryal of their ministrie by the scriptures, whie are we thus reuiled and reproched for consenting vnto, demaunding, and expecting this tryal? yea whie is not this christian peaceable course taken, this tryal and proofe made? whie hath not Mr. G. at the least approued his ministrie in the *Office, Entrance,* and *administration* by the euident scriptures? And therby both haue approued themselues and conuinced vs, before he had pronounced this blasphemouse sentéce against vs, who acknowledg with reuerence euerie worde of God, thervnto submitting our whole faith & life to be tried, corrected, directed in al things, which reproachful sentence *Michael* himself that head of Angels and men, durst not giue euen against the *Diuel* in controuercie betwixt them. These controuercies betwixt them and vs being of no lesse momente then *Moses* bodie,

and none of vs our owne Iudges in this caſe, but al ſtãding to the iudgment of God by his worde, ought to haue bene more ſoberlie and reuerentlie handled. Wherein what *Mr.G.* hath failed wee leaue him to his accomptes before that dreadfull Iudge, where the conſent and applauſion of the Biſhops and cleargie of *England* ſhall not excuſe him for al or anie of theſe deſpiteful reproches and fowle ſclãders that he hath brought vp and publiſhed in theſe his blaſphemouſe bookes, vpon the Lords faithful ſeruantes and poore witneſſes in bandes againſt this antichriſtian miniſtrie and their vngodly proceedings. Which if here with all the deipe learning of *Sathan* cannot be hid or defended, how ſhould they ſtand before his face that hath his eyes like a flambe of fire, that ſearcheth the hartes & reynes, and giueth euerie man accordding to his worckes. And for vs, ſeing wee finde this their whole miniſtrie by examining them by and comparing them vnto the rules of *Chriſtes* Teſtament, to be falſe, forged, and antichriſtiã in their office, entrance, adminiſtration, and maintenance, to haue no place or mẽtion in *Chriſtes* Church; Seing vve before our eyes ſee them to haue ſerued in and belonged vnto *Antichriſtes* euen the Popes kingdome and throne, the falſe Church, with all the abhominable idolatries therin, wee dare boldlie affirme and conclude, That they keeping theſe offices cannot nowe belonge vnto or ſerue in *Chriſtes* kingdom, his Church, neither be kint vnto *Chriſt* as their heade. But as the Holie Ghoſt witneſſeth of them, they haue a Kinge ouer them, the angel of the bottomeleſſe pit, whoſe name in hebrewe *Abaddon*, and in Greek *Apollyon*, in all languages and places, the *Deſtroyer*. And as we finde them, ſo according to the cõmaundement of God, we leane and auoide them: turning our eye and ſpeach now a litle to the fourth principal cauſe of our diſlike of, and ſeparation from the Church of *England*.

Reuel 2.

curſed ſpeaking.

Reuel. 9.11.

THE FOVRTH PRINCIPAL CAVSE OF OVR SEPERATION FROM THE Church of England, is.

4 FOR that their Churches are ruled by, and remaine in ſubiectiõ vnto an Antichriſtian & vngodly gouernmẽt, cleane contrarie to the inſtitution of our Sauiour Chriſt.

FRom this propoſition is this argument manifeſtlie and directlie drawen. *No true eſtabliſhed Church of Chriſte may vvillingly receiue, or vvittinglie ſtand ſubiect vnder anie other eccleſiaſticall gouernment then Chriſt hath preſcribed and inſtituted. But the Church of England vvillinglie receiueth and vvittinglie ſtandeth ſubiect vnder a ſtrange eccleſiaſticall gouernment, other then that Chriſt hath preſcribed and inſtituted. Therfore the Church of England is not the true eſtabliſhed Church of* CHRIST.

The chardge & argument being ſõ euidient & ineuitable as Mr.G. in his

his first answeare (whilest he stoode of the *Reformistes* side a suitor for *Reformation*) durst neither for shame denie, nor yet for feare affirme, he sought by mouing, and after his maner prouing, a newe question, to obscure and tourne away, at the least (vntil he sawe further howe the tymes would goe) to shift off the present *proposition*, that presled so sore, with such ambiguous doubtful delphicke words & speaches, as might be interpreted in what sense himself liste, And he salfly tourne to that side that were likest to preuaile & carrie the credit in the world. First by way of *Supposition* and *Admission*, in these wordes. *If it were admitted that there is some yoke of antichristian gouernement, vnder which the poore Church may groane, is yt therfore no longer the spouse of* CHRIST? Mr. *Gif.* hauing thus entreched himself, might issue out of this skonce and turne to which side he would. As wel might he from hence haue stoode of the *Reformistes* faction, by saying that he neuer sought to plead for, or to defend this gouernemēt of these Prelates (but euen in these wordes he doth affirme and pronounce yt to be a yoke of antichristian gouernement, a bondage, an oppression of the Church &c.) As now being reuoulted to the *Pontifical* side, he saith, he did but propounde it by way of question, supposition, admission. For the present gouernment, he holdeth yt the true & very gouernment of *Christ* in substance & matter, howsoeuer yt haue not the same forme, and be not executed in that maner which *Christ* hath prescribed; Of which *forme* there is great question, whether it be permanēt or variable; Neither wil he meddle with the discussing therof, because he wil displease neither side. But this he held, and holdeth, That the true Church may be oppressed and remaine vnder some yoke of antichristian gouernmēt. That it is the lot of the Church to be oppressed with outward bondage, to be made to keep the vineyarde which is not her owne, to be beaten of the watchmē &c. Mr. *Gif.* was answered vnto these, That there is great difference betwixt ciuile bondage, and ecclesiastical bondage: Betwixt outward oppression or persecution, and an antichristian yoke or gouernment. That the Church had beene or might be in ciuile bondage vnto, outwardly oppressed and persecured by either ciuile magistrates, as Pharao, Nebuchadnezzar &c, Or by false ecclesiastical Ministers, proud antichristian vsurpers, as *Pesshur, Caiaphas, Annanias* &c. But yet that the Church of God may neuer by the one or the other sorte be brought into bondage of, and wittingly remaine in subiection vnto anie yoke of antichristian gouernement, not euen to the least lawe, tradition, or deuise of man, which they see to be contrary to the word of God. For this was shewed to be a losse of christian libertie, if they should by the will or power of anie mortal man or men whosoeuer, be againe entangled in any yoke of bondage, or brought in subiection of anie lawe, deuise, or tradition of man, seeme yt neuer so holie or expedient, be yt *Circumcision, Dates, Feastes, Fastes, Moones* &c, To be so cōtrarie to the Gospel, as the truth therof should not contynue amōgst them, if they should giue place to anie man in the least of these thinges by way of subiection for the space of an howre *Gal.* 2. 4. 5. To add vnto

Gal. 4. 9. 10. &c. *Gal.* 5. 1. &c. *Col.* 2.

the worde of God, to superordeyne vnto the Testament of *Christ*, yea to abrogate the Testament of *Christ*. *Gal.*3.15. To worship God in vayne *Mat.*15.9. Not to hold the head, but to be rashlie puffed vp in the sense of their owne flesh *Coll.*2.18.19. It was shewed that *Christ* is the onlie lawe-giuer, Kinge, Husband, and Lord of & in his Church. That one kingdome cānot receiue two kinges, One marriage bed two husbāds, One house two Lordes so contrarie as *Christ* and *Antichrist*, at one and the same instant, And that one neck cannot be said to beare two yokes, and drawe in them both at one instant: Neither one person be a faithfull subiect, wife, seruant to two so diuers and contrarie Kinges, Husbands, Lords, as CHRIST and *Antichrist* are. CHRIST diuideth not, neither hath part, fellowship, or communion with *Antichrist*. There is contynual warre betwixt their kingdomes and subiectes, betwixt the false and true Church, the false and true seede, they that are borne after the flesh, persecuting them that are borne after the spirit. It was shewed that wee are his seruantes and subiects to whom wee obeye. That this yoke and bondage of *Antichrist* breaketh the wedlocke, breaketh the Couenant with CHRIST; CHRISTES loue and Couenant beeing no longer bounde or plight to vs, then wee keepe faith to him, which faith is forfeited, and warre ended, by yeilding and standing in bondage to *Antichrist*, by taking and bearing his yoke. which bondage and yoke was shewed and proued to be the badge of *Antichrist*, the marcke of the Beaste, which al the miserable multitudes vpon which the Harlot the false Church sitteth, are compelled to receiue in their foreheades or in their handes, wherbie the children of mounte *Sina* are knowen from the childten of Ierusalem that is aboue and is free with al her children: For al which children our Sauiour *Christ* hath purchased a ful and perfect libertie at a deare and pretious price, hauing giuen vnto al his children the arrhabon of his spirit, not the spirit of bondage but the spirit of adoption as sonnes. And where this spirit is, there is libertie. For if wee be sonnes, then are wee free and no bond seruantes. For the bond seruāt abideth not in the house for euer, but the sonne abideth for euer. It was also shewed him to be a blasphemous error to say That to beare *Antichristes* yoke and gouernement, is the lot of CHRISTES Church. To conclude, it was made plaine vnto him how fowllie he misvnderstoode, abused, falsified, and peruerted those places of the *Scripture* by him alleadged to proue that blasphemous error. So that if Mr. G. would either haue bene aduertised or aduised, to make and put difference betwixt ciuile bondage and subiection, and an antichristian bondage and yoke, betwixt bodilie oppression and spiritual subiection, Or would dulie haue pondered our opinions, reasons, and proues, Or would haue bene admonished of his former dotages and errors, he could not againe in these poyntes thus boldlie haue resisted the euident truth, turned away the direct scriptures, vniustlie chardged and blasphemed vs, persisted in his old detestable errors, runne headlong into newe & more, and vnsufferably

2 *Cor.* 6.15
Reu. 11. & 12. *Chap.*
Gal. 4.20
Ioh. 15.18. &c. *and* 16. 2.3.
Math. 6.24
Rom. 6.16
Reu. 13.15 16.17 *and* 17.15
Gal. 4.26 & 5.1.2
John. 8.32. &c.
Ro. 8.14.15
2 *Cor.* 3.17
John. 8.35
Coll. 1.12.13

abused

abused and peruerted the holy scriptures therevnto.

WE neuer denied, and therfore may euil be chardged to hold, That the Church might not be held in ciuile bondage, bodily oppression, persecution &c, by wicked vngodly guides both ciuil and ecclesiastical. But what of this? may it herevpon be concluded, that therfore the Church may be held vnder *antichrists* yoke in ecclesiastical or spiritual bondage? There is no such consequece of this. yet this is the state of the question propounded by Mr. G. in his first answeare. And this he there endeuored to proue by this reason, as also by the places of the *Songe*. And nowe againe laboureth to bring to passe by an odde subtile distinction or diuision of his owne deuising, and by sondry moe places of scripture. He diuideth this *antichristian yoke* into two sortes, a strict yoke, and a lardge yoke. His strict or proper yoke, he saith is only spiritual and inwarde, where the faith and conscience are burdened & be in subiection to receiue *Antichrist* his lawes and worship. The lardger yoke is, when the Pastors of the Church doe vsurpe more then they ought in externall gouernment, or tyrannously abuse the power committed into their hands. This he calleth som antichristian yoke. The first he saieth cannot be borne without falling from the freedome we haue in CHRIST. The second (as the lot of the Church) may be willinglie suffred and wittinglie borne, and yet remayne the Church of CHRIST: and this by sondrie places of scripture he endeuoreth to proue.

First vnto his distinction or diuision of an antichristian yoke into straight and lardge, outward and inwarde, we acknowledge yt without the compasse of our reading, or vnderstanding. Wee stil affirme that no yoke or gouernement but only *Christes*, may be borne or receiued of the true Church. We furder saye, and already haue proued, that al the lawes and ordinances of *christes* Testament (howe outwardly and smale soeuer they may seeme) concerne the conscience: and that the wilfull omission and transgression therof, bindeth both bodie and soule vnto iudgment, without repentance. So likewise we hold, that euerie antichristian yoke chardgeth and bindeth the conscience, both bodie and soule, it being opposite vnto, and a transgression of CHRISTES lawes and ordinances. And therfore wonder how these *headmeticall diuines* these pleaders for iniquitie dare hatch vs these poysoned distinctions, of lardg and straight *antichristian* yokes, the one binding, the other not concerning the conscience. Except they can shewe Gods lawe. Or ells some transgression of Gods lawe that bindeth and chardgeth not the conscience. Vntil Mr. *Gif.* can doe this, he must giue vs leaue not to receiue his curious distinction of lardge and straight yoke, outward and inward. Wee thincke also his reason somewhat hardlie constrayned, when he concludeth, because *Antichrists* yoke is spiritual, Therfore onlie inwarde. Wee call yt spirituall because yt commeth (as also

Headmeticall diuines, Leaders for iniquity &.

antichrist

Antichriſt himſelf doth) by the effectual worcking of *Sathan*: As alſo becauſe it is wholly about ſpiritual and eccleſiaſtical actions and procedings. But ſhal we therfore ſay yt is onlie inwarde? Might not by theſe reaſons the whole viſible Church yt ſelf, al the publicke miniſtration, actions, and ordinances therof, as alſo euerie perſon & member therof be ſaid only inward, becauſe they are al ſaid ſpiritual? Againe it ſemeth that Mr. G. litle vnderſtanderh what an Antichriſtian yoke is, that tormeth euerie ſinne and diſorder ariſing in the Church, an antichriſtian yoke. We confeſſe the Church may tranſgreſſe of negligence or ignorãce, yea & ſo ſuffer ſuch vngodlie preſumptuous perſons & Miniſters to abuſe their power for a ceaſon; yet this is not willingly to beare, or wittingly to receiue anie antichriſtian yoke; neither ceaſe they herevpon to be true Churches, whileſt they deſpiſe not admonitiõ, neither refuſe to repent being reproued. Yet this we ſaie, the Church greatlie ſinneth in ſuffring ſuch preſumptuous inordinate perſons, whom they ought to caſt out. And if ſo be the Church either want wil, and refuſe to caſt them out being admoniſhed; or want power and be not able to caſt them out being diſcouered, but is brought in ſubiection & remayneth in bõdage to theſe guides, yt ceaſeth in this eſtate vnto our iudgment to be the true Church of *Chriſt*.

And nowe to the ſcriptures Mr. G. bringeth, that the true Church may wittingly and willinglie be brought into bondage of ſome antichriſtian yoke *Ezech.* 34. *Ierem.* 5. 31. *Ier.* 10. 1. *Ioh.* 7. 13. *Iohn.* 9. 22. Firſt wee ſay, that theſe Miniſters were by office and caling true Miniſters of the Temple, but their Miniſters by office and calling are not, and ſo no compariſon. Then we ſay, that theſe were now ſo wholly degenerate and apoſtatate in *Iehojakim* and *Zedechiahs* tymes, and the whole ſtate ſo corrupted and fallen from God into moſt execrable idolatries, as they were not to be held the true Churches of God, but were pronounced by the holy Ghoſt whores, murtherers, idolaters, ſo commanded to be iudged, eſteamed, and forſaken of al the faithful: As euerie where in thoſe prophecies of *Ezechiel & Ieremiah* appeareth, & we haue lardglie in yᵉ SECOND PRINCIPAL TRANSGRESSION proued, And himſelf in that eſtate confeſſed, that they ought to be abandoned by the godlie. For the generall eſtate in the time of our Sauiour CHRISTS Miniſtrie and ſuffringes, wee haue alſo proued, that they were that malignant perſecuting Church, which did excommunicate CHRIST and al that confeſſed and believed in him: from whom our Sauiour and his Diſciples ſeparated.

And now to the place of the third epiſtle of *Iohn. I vvrote to the Church, but of them Diotrephes loving the primacie receiueth vs not. For this if I come, I vvil bring to remembrance the vvorkes vvhich he doeth, prating againſt vs vvith malitious vvordes, and not content in theſe, neither himſelf receiueth the brethrẽ, and them that vvold be forbiddeth, and caſteth them out of the Church.* Theſe verſes I haue thus engliſhed to the worde, becauſe me thinckes the vſuall tranſlation (though in yt ſelfe not euil) ſeemeth a litle too much to nouriſh ſome falſe collections, which

which neither the wordes nor circumſtance of the text wil beare. But now what wil Mr. G. gather or conclude from this place? *Diotrephes* he ſaith abuſed the power of gouernment ambitiouſlie. If he meane the power of the whole Church, the power of communication, it would be ſhewed and proued wherein. If he ſay, in that he caſt the bretheren out of the Church, We would firſt knowe of him what bretheren the Apoſtle there ſpeaketh of, whether thoſe ſtrãgers, or ſuch members of that cõgregation as were willing to receiue thoſe ſtrãgers, and whether they were caſte out by waye of excõmunication. If he ſay thoſe members that were willing &c, we affirme the whole context, the argument of the Epiſtle precedent, the faultes of *Diotrephes* reckoned vp, & the admonition ſubſequẽt, to ſhew the cõtrarie, that he meaneth of the other godlie ſtrangers, *Gaius* in the premiſes being cõmended for intertaignement of thoſe ſtrangers. *Diotrephes* here blamed for theſe faultes, Of an ambitious humor louing & aſpiring to be chief or firſt, and could not endure to be vnder the Apoſtles. 1. Therfore he receiued not the Apoſtles letter, 2. He pratled againſt them with euil wordes, 3. neither himſelf receiued theſe ſtrãgers, 4. But forbad them that would, 5. And ſo kept or caſte them out of the Church. The admonition was, that they ſhould not imitate euil, but good &c. Manie reaſons might be drawen from theſe circũſtances, from ſondrie wordes in the original, but eſpecially by the right diuiding of theſe two verſes it wil appeare, not to be meant of the abuſe of anie cenſure of the Church, of excõmunication. As alſo by the exhortation drawen from theſe faultes. For how could *Gaius* or anie other of the Church imitate him in this, when there was no more Paſtors of that congregation but *Diotrephes* (if he were a Paſtor as they ſuppoſe) and by their rule onlie the Paſtor maie excõmunicate? But what now if it were admitted (which can neuer by this ſcripture be proued) that *Diotrephes* did both vſurpe & abuſe the power and gouernment of the Church, what wil Mr. G. collect and enforce from hence? Firſt that this tyrãnous oppreſſion did not make them to be no longer *Chriſtes* Church which remayned vnder him. Wel, and what wil he cõclude hereupon, That theſe Pariſhes which wittinglie remaine in bondage vnder the yoke of theſe popiſh Prelates, which receiue this falſe antichriſtian miniſtrie, this popiſh idolatrous worſhip & ordinãces &c. are the true Churches of *Chriſt*? As ther is no conſimilitude (except in this one poincte of euil, wherin yet theſe Pariſhes far exceed) ſo is ther no conſequent or compariſon betwixt a Church & no Church, a true Church & miniſtrie, and a falſe Church & miniſtrie. Neither haue we a better argumẽt in al Mr. G. his booke to approue the miniſtrie & proceedings of the Church of *England*, thẽ the moſt odious ſinnes & faultes of other Churches; which were not recorded by the holy Ghoſte for vs to imitate or to pleade for ſinne by, ſo much as left for examples, and as yt were lande markes, to flee ſinne by. Againe this Church here remayned not wilfullie vnder this tyrannie of *Diotrephes*; They neuer had bene reproued and admoniſhed, therfore. Howſoeuer we iuſtifie not

or tollerate the leaſt ſinne that God condemneth in his worde, yet we make not anie ſinne, vntil impenitẽcie and obſtinacie be ioyned thervnto, to diſanul and breake the Couenant with God. Neither doe we make euerie inordinate and preſumptuous part (when the Miniſters of the Church extend themſelues beyonde their lyne and the limites of their office) ſtraight waye an antichriſtian yoke, if they be not ſeene or repreſſed at the firſt. For as it is ſaid, both the Church and Miniſters may ſinne in ſuch thinges and tranſgreſſe the rule of ignorance or of negligence. And ſo what wil this example helpe their Church, which ſtandeth wilfullie and wittinglie in ſeene bondage vnto theſe antichriſtian Prelates? But Mr. G. ſaith the Apoſtle did not will the faithful to ſeparate themſelues, or not anie longer to obeye *Diotrephes* in anie thing. wel, and euen this his owne fonde collection doth ſhewe, that *Diotrephes* ſinne was neither ſo preiudicial, heynouſe, or publicklie knowen to the Church, as he would make yt. For if *Diotrephes* had either vſurped the whole power, or abuſed the publique gouernment of the Church ſo far, as to caſte out of his owne ſole auᶜthoritie in his owne name what bretheren he luſte, yea thoſe of the moſt vertuous and charitable, he had not to haue bene ſuffred in the Church, muchleſſe to haue remayned a Miniſter with ſuch publicke heynouſe ſinnes vpon him. This had bene contrarie to the lawes and rules of *Chriſtes* Teſtament, to the practize and proceedings of the other Apoſtles, to the ſafetie of the Church. To al which it is not credible or audible, that this Apoſtle would be ſo contrarie, neither may it be inferred from this place without grieuous peruerting the ſcriptures, and iniurie to the holy Ghoſt. If *Diotrephes* fault had bene in this nature ſo heynouſe and publick, what needed the Apoſtle to ſay: *If I come I will declare or bring his worckes to remembrance*, the Greeke worde is hupomneſo. *ſubmoneo. I will ſubmoniſh.* Againe, the begining of the. 10. *verſe*, Dia touto. *propter hoc for this*, ſheweth an other cauſe, an other matter, an other fault. Mr. *Giffardes* other place. *Iohn* 16. *v.* 2. ſerueth his tourne as euil. *They ſhal caſte you out of their Synagogues, yea the howre cometh that euerie one that killeth you ſhal thinck he doth* GOD *good ſeruice.* It is ſtrange that Mr. G. ſhould thincke and vſe this as ſpoke of the true Church, whe the verie next verſe hath theſe wordes. *And theſe thinges they wil doe vnto you, becauſe they haue not knowen the Father nor me.* I hope theſe are no marckes of the true Church, not to knowe God nor *Chriſt*, or to vſe ſuch barbarous hoſtilitie towardes the diſciples and faithful ſeruantes of *Chriſt*. If then theſe marckes, this tyranous vſage, & the bloode of the Sainctes be founde vpon the Church of *England*, they ſhal by this glaſſe and place deſcrie her to be the malignant perſecuting *Synagogue*, and not that perſecuted Church conſiſting of *Chriſtes* true diſciples and faithful ſeruants & witneſſes. As to his other ſhoteancker and fundamental vſual place at al aſſaies, 2 *Theſſ.* 2. *v.* 4. (from whence he draweth a maine argument from the Church of *Rome* and of *England*, to proue them both the Churches of God, Becauſe it is there ſaid that *Antichriſt* ſhal ſit in the Temple of God, And *Antichriſt* ſitteth in the

the Church of *Rome* and *England*, Therfore the Churches of *Rome* and of *England* are the Churches of God) I doe refer the reader to the seconde transgression for answeare, which place and argument he shal there find lardglie handled and discussed.

IN the next poincte Mr. G. in his bad conscience finding the litle consequent from ciuile to antichristian bondage, quite forgeteth, forsaketh, & tourned the questiō, And would now make vs or at least make others believe that we hold that the Church maie be in no outwarde bōdage. wheras we hold yt may not beare *Antichristes* yoke, or be brought into anie antichristian bondage. Hauing fullie set downe this opinion as ours, he pronounceth vs *Anabaptistes*, and wondreth how so prowde a spirit could be in rotten flesh, so flatlie to contradict the spirit of God in these places *Genes.* 15. *Exod.* 20. and al the places of the Prophets, where the Lorde threatneth that they should be ledd into *Babilon*, & be there in bondage. To take awaye his wonder though not his follie, We giue him againe and againe to vnderstand, That we neuer denied but that the Church might be in ciuile bondage, in bodilie oppression, but neuer might be brought into anie antichristian bondage, either lardge or straight, outward or inwarde, as he distinguisheth. And therfore willed him to put difference betwixt ciuile and antichristian bondage, betwixt bodilie oppression, persecution &c. and anie ecclesiastical antichristian yoke. Wee acknowledge the Church to haue bene in ciuile bondage, in great persecution and bodilie oppression in *Egipt* & *Babilon*; But that they were there in anie ecclesiastical bōdage, or receiued anie antichristian yoke, we vtterlie denie. And demande of Mr. G. where he can shew that anie of the faithful there bowed downe to their idolatries, receiued anie newe lawes and ordinances at those tyrantes for the worship of God, the administratiō and gouernmēt of the Church; Or if he can shew that anie did thus, whether those persons were by the worde of God to be esteamed membets of the Church? And as to the place by him alleadged. 1 *Corinth.* 7. 21. 22. *Art thou caled a bond seruant care not for it; For the bond Seruant caled in the Lord, is the Lordes freeman*, yt sullie sheweth that difference which we are driuen so often to inculcate vnto him betwixt ciuile and antichristian bondage. The one here shewed to be an holie estate and calling, no preiudize to the kingdome of God, or to the libertie of the Saincte, The other in al those places aboue recited to be contrarie to the kingdome of CHRIST, to our christian libertie and faith, to be intollerable, and not to be borne or suffred of the Church, or anie member of CHRIST. In as much as *Antichriſt* is an aduersarie, an opposite and lawlesse fellowe, that lifteth himself vp not onlie against, but aboue God, shewing himself that he is God, 2 *Thess.* 2. causing al both smale and great, riche and poore to receiue his maroke *Reuel.* 13. which marcke we haue declared from fondri places to be bondage and subiection to his statutes and decrees, euen as christian libertie is the marcke of the children of the free woman, of the heauenlie Ierusalem. Which bondage and subiection being the

marck of the Beaſt, all the men that receiue the ſame either vpon their fore-heade or vpon their hād, ſhal drinck of the wyne of the wrath of God, of that pure wyne mixt in the cup of his wrath, and ſhalbe tormēted in fire & brimſtone before the holie Angells & before the Lambe. and the ſmoke of their torment ſhall aſcend euermore, and they ſhall haue no reſt day nor night, which worſhip the Beaſt & his image, and whoſoeuer receiueth the prynt of his name. *Reu.* 14. And it followeth immediatlie. *Here is the patience of the Saincts, here they that keep the commandements of* GOD *and faith of* IESVS. Wherevpon we may cōclude, that no antichriſtian yoke, not euen in the leaſt things is to be borne or ſuffred in *chriſtes* Church by waye of ſubiection not for the ſpace of one hower, But all thinges rather to be vndergonne, then to ſtoope downe to the Beaſt to beare his marcke, or worſhip his image.

BY this tyme *Mr. Gif.* hauing ſhot off al his newe ordinācе to litle purpoſe, retireth himſelf againe to his old ſkonce, & wil by no meanes be driuen from his two places of the *Songe*. Wherbie (when he before ſo miſſed to proue the Church in anie antichriſtian bondage) he nowe letteth that matter fal, and bringeth theſe places to proue the Church to ſtand in outwarde bondage. Which doctrine thoughe it was neuer by vs denied, but that the Church might be in ciuile & bodily bōdage, yet wee affirme nothing leſſe to be proued by theſe places. In the firſt vvee hope *Mr.* G. wil not be ſo groſſe to take thoſe vineyardes for locall
Cant. 1. vineyardes, and that ſetting or putting to keepe them, for ciuile or bodilie bondage. for beſides that nothing could be more groſſe or diuers from that heauenlie ſpirituall argument of *Salomon* in that ſonge, Soe would CHRIST neuer wil the Church or anie member of the Church, to ſhake off anie lawfull or ciuile yoke in that maner, to depart from their earthlie Lords & Maſters, to refuſe ſuch lawfull ſeruice & honeſt labour as they ſhoulde enioyne them. Likewiſe to the ſeconde place
Cant. 5. There may great differēce be put betwixt bondage, and perſecution or oppreſſion. That the Church there was in grieuous perſecutiō is euident, but that yt was in anie bondage we cānot by that text or anie circumſtāce therof perceiue. Thus *Mr.* G. euerie way miſſeth his marcke, and as a giddye droncken man he reeleth from one ſide to the other. Sometimes endeuouring by theſe places to proue the Church in bondage to ſome antichriſtian yoke, yet not daring to affirme thoſe vineyardes (which her mothers ſonnes put her to keepe) to be *Antichriſtes* vineyardes, which if he affirme and proue not, there is no antichriſtian yoke to be dreamed on in that place, al the ſtrength of his reaſon or rather deluſion lijng in theſe wordes *The ſonnes of my Mother vvere incenſed againſt me, they ſet me the keper of the vineyardes, mie vineyarde that is mie I kept not.* The true interpretation whereof it here booteth not to ſtande vpon, ſufficeth that no antichriſtian yoke or bondage can from this place, or from anie one worde therof be drawen and inforced. But yet *Mr.* G. doth herein preſſe vs vvith theſe places of the ſonge, in that the faithfull did not here ſeparate themſelues from vnder theſe euil paſtors

and

and gouernours, as heretickes and schismatickes doe. And this he againe proueth by th'example of our Sauiour and his Disciples, who did not separate themselues from the high Priestes, Scribes, and Pharasies, so long as the vineyarde was not take from them &c. To which proof he hath in the SECOND TRANSGRESSION his ful answere. To these places: In the first the Church hath an absolute and direct commandemēt from God himself, To goe foorth, not to staye in the steps of that flocke, to feed her kids aboue the tabernacles of those sheepheardes. In the second we can but wonder to see Mr. G. so insensate & grosse to imagine, that these persecuting watchmen were Ministers or members of the true Church. Especiallie seing the two Churches so liuelie in that place described, The one malignant & persecuting, the other the true Church and persecuted. Betweene which I weene there is as great a separation as betwixt light and darcknes, betwixt hel and heauen. Neither did the Church there staye with, or was stayed by those watchmen, but went to the Daughters of *Ierusalem* to seek and enquire for *Christ*; much-lesse (as this man doteth) stayed in their fould in their tentes, Or remayned vnder the gouernment and bondage of those persecuting watchmen that openlie opposed against *Christ*, and could not endure that the Church should seek him. Neither can anie thing be imagined more false or contrary to the argument of that heauenlie songe, then that the Church of *Christ* may at anie hand beare or stand in anie bondage to the yoke of *Antichrist*. Whose necke *Christ* adornes with chaynes, and she againe her doore postes with garlandes for him. *Song.* 1. 9. & 6. 13. Vnder whose heade CHRITES left hand alwaies is, and his right hande embraceth her. *Song.* 2. 6. *Song.* 3. Shee layethe holde of CHRIST, and bringethe him into her Mothers house, into the chamber of her that conceiued her. There also is his bedde set vp muche more glorious then the marriage bedde of *Salomon*, about which bedd sixtie valiant men of the mightie men of *Israel* are said to stand and guarde, all of them handling the sworde, expert in warre, with his sworde vpon his thighe from the feare by night. *Song.* 4. The necke of the Church is likned to the tower of *Dauid* built for the armorie, where a thowsand shieldes doe hange, al the targetts of the stronge men. And *Song.* 8. *Christ* saith his vineyard is allwaies & wholly before him, he chalendgeth and gathereth al the reuenues therof himself, he diuideth them not nor imparteth them to anie other as *Salomon* or other earthlie Princes are constrayned to doe. What part or right then, what honor or homage, especiallie what bondage is left here to *Antichrist*? But thus they are broken that thus wilfullie & of set purpose stumble at the worde, as this man doeth.

YEt procedeth this graceles man furder, And is not afraide to affirme, That the Church & euerie member therof is in some spiritual bondage to sinne, and draweth an argument from this position. That therfore much more may yt be in some outward bondage to *Antichrist*. This execrable position and argument, the holie Bishops and

learned Prieſtes of *England* are cõtent to let publiquelie paſſe from their viewe and correction, becauſe yt pleadeth for the antichriſtian vſurpation of the one, and the ſeruile bondage of the other. But when this argument ſhal neuer ſo litle by the worde of God be ſkanned, yt ſhalbe found moſt heretical and blaſphemouſe. For verilie if after our faith in *Chriſt*, wee be now left in anie bondage to ſinne, then doth ſinne ſtil liue and raigne in vs, and we ſtil bounde vnto and with yt, then hath not *Chriſt* fullie freed vs from the curſe of the law, Death, and Hell. The was not *Chriſtes* death a ſufficient ranſome for, neither extẽded to al our ſinnes, neither hath he ſubdued or ſet vs free from al our enimies, neither haue we as yet anie perfect peace or reconciliation with God, And then was his comming vayne, then can no fleſh be ſaued therbie, then muſt wee looke for an other redeemer, or ells looke for him to come againe to dye for our ſinnes that remaine and raigne in vs. For the rewarde of the leaſt ſinne is death, being a tranſgreſſion of Gods lawe; And if wee be in bondage to ſinne, then are we not Kinges and Prieſtes vnto God. Is not this a meete Miniſter of the Goſpel, that knoweth not yet the worck of our redemption, the benefite of *Chriſtes* death, the priueledge of the Sainctes, that cannot and will not learne to put difference betwixt the frailtie or pronenes to commit ſinne which is in this mortal fleſh of all the faithful, and that bondage and ſubiection to ſinne which is neuer founde in anie of the faithfull, after they haue once trulie acknowledged and embraced *Chriſt*? Howſoeuer the miniſtrie of the Church of *England* may allowe & publiſh theſe doctrines, yet are they moſt odious & execrable to the ſoule and conſcience of all that knowe, feare, or loue the Lorde IESVS CHRIST.

NOwe at length we are come to the ſecond propoſition of our argument, or rather to the fourth TRANSGRESSION wherewith their Church of *England* is chardged, vzt. *That their Churches are ruled by and wilfully remaine in ſubiection vnto an antichriſtian and vngodly gouernment contrarie to the inſtitution of our Saviour* CHRIST. This wee ſhewed in our firſt writing by the publicke and preſent eſtate of the Church of *England*, in their whole miniſtrie, worſhip, adminiſtration, ordinances, ceremonies, cenſures, cannons, cuſtomes, Courtes, to be antichriſtian, euen the ſame yoke and gouernment that the *Pope* ſometimes exerciſed by theſe his naturall children and vnfaithful ſeruants the Biſhopps, who nowe haue gotten this power into their owne handes. Moſt of theſe (if not all) haue bene alreadie in this preſent treatiſe declared and proued to be idolatrous, popiſh, blaſphemous, falſe, and antichriſtian, wholly ſwarued from the rules of *Chriſtes* Teſtament. Anie of theſe howe Mr. G. hath by the worde of God approued, let the vnpartial reader iudge. This their eccleſiaſticall gouernment which nowe is in queſtion, he ſaith is the ſame in matter though yt varie in forme from CHRISTES gouernment. Wherof nowe is ariſen a great queſtion in their Church, Whether that Apoſtolicke forme of diſcipline which they preſcribed to the Churches,

Churches, ſhould be perpetuall, or variable. The *Reformiſtes* that hold yt perpetuall ſue and complaine to the Parliaments for the ſame Apoſtolicke forme to be eſtabliſhed, and to haue this preſent gouernment of theſe Biſhopps and their falſe *hierarchie* with their Courtes and offices quite remooued out of the Church and aboliſhed. The Prelates that holde yt arbitrable at Princes pleaſures according to the variable eſtate of tymes and Countries, holde faſt that popiſh inordinate vſurped power which they haue gotten into their handes, and therbie incarcerate, ſilence, ſequeſter, depoſe al ſuch of the contrarie faction as ſpeake againſt their power, and preſent gouernment, with al poſſible hoſtilitie. yet al this deadlie debate Mr. G. couereth in a worde, calling it but a queſtiõ about the outward forme of diſcipline: As alſo hideth all the other moſt heynouſe and deteſtable enormities that ariſe and flowe from their monſtruous antichriſtian gouernment, vnder the ſame title of outward forme of diſcipline. For both ſides he ſaith doe agree in the matter That CHRIST hath left a power to his Churche to chuſe, to trye, and to ordaine Paſtors and Teachers, And likewiſe that he hath giuen the power of admonition, ſuſpenſion, excommunicatiõ. Onlie here is the difference, that th'one ſide woulde haue this power exerciſed by *Preſbiteries* of Paſtors, Teachers, Elders, as in the Apoſtles tyme; The other hold it the more ſalf and quiet waye to commit this power to the handes of the Biſhop. Which ſide holdeth the truth you ſhall hereafter knowe Mr. *Giffards* minde; when the battell is fought he wil then tell you of which ſide he wilbe. Till then he wil take the Biſſhops ſide againſt the *Browniſts* tooth & nayle, and affirme their gouernment to be the holie gouernment of *Chriſt*, and the defaultes therof not ſuch as make yt to become antichriſtian, or a yoke of bondage, as the *Browniſt* with open throte exclaymeth. And for the other ſide (wherof he ſometyme was) they, howſoeuer they woulde haue yt remoued, yet are far from the *Browniſtes* opiniõ; for they for the peace of the Church had rather ſtãd vnder yt, then vnder *Chriſts* croſſe by witneſſing againſt yt. Concerning the opinions of both theſe ſides for the execution of this diſcipline they ſpeake of, wee haue alreadie ſhewed both ſides to erre, and fully refuted their ſeueral opinions by the way in the SECOND PRINCIPAL TRANSGRESSION, where we haue declared that th'execution of the cẽſures & power of the Church belongeth neither to ſuch a ſequeſtred withdrawen preſbiterie, Nor yet to anie one mã, but vnto the whole Churchioyntlie &c. Wee haue alſo in that *Second Tranſgreſſion* ſhewed the forgerie of their idol *Suſpenſion*, and of the popiſh *Excommunicatiõ* of theſe Biſhops. And how the Church of *England* hath no power to excõmunicate any perſon for any ſinne or hereſie whatſoeuer: but only abuſe this moſt high iudgment of God vpon earth, to their filthie lucre and pompe, excommunicating for nothing but for contempt of their antichriſtiã Courtes, Or for not paying their rauenous fees and extortions, as alſo abſoluing them for money when they pleaſe. Whervpon whileſt they want this power of excommunication, it followeth, that

popiſh, inordinate, vſurped power.

that *admonitions* were vayne & fruictleſſe amongſt them, whē they cānot haue their due power, proceſſe, and effect. ſondrie of them alſo as theſe Biſhops, the whole rabble of their falſe *hierarchie* and Prieſtes being incorrigible, ſuch as wilbe ſubiect to no cenſure, neither receiue admonitiō; but be more readie to ſmite & blaſpheme ſuch as reproue them. Moreouer in yᵉ THIRD PRINCIPAL TRANSGRESSION we haue ſhewed, how their Churches haue no power in themſelues to elect or ordaine them any Miniſters, but are inforced to receiue them from the Patrone & the Biſhop, whether they will or no. Where we haue alſo ſet downe the counterfeight and falſe maner of the ordination and inſtitution of their Miniſters or Prieſtes. Whereby euidentlie appeareth what kinde of gouernmēt this their diſcipline of the Church of *England* is. So that here remayneth the leſſe to be ſpokē of this poyncte, the chief matters being alreadie handled. Onlie here we wil a litle entreate of this controuerſie betwixt theſe Biſhops and Prieſtes about their *forme of Diſcipline*, and ſomwhat generallie of their Courtes in fewe wordes, and ſo put an end to this poyncte.

THis controuerſie Mr. G. affirmeth to be about the *forme* & not about yᵉ matter of diſcipline, wherin both ſides agree **That Chriſt hath lefte a power to his Church** &c. Doth not Mr. G. deſerue high cōmandations, that with one logicall diſtinction can both defend all the Popes *hierarchie, Courtes, Cannons* &c, and make alſo theſe two oppoſite factions the Biſhops & Prieſtes to agree in matter? So that now belike al this long bitter hoſtilitie, contention, and controuerſie amongſt them hath bene about no matter. And then wil not this rare diſtinctiō hide or excuſe the blame of either partie. Againe (ſaue that we wil haue no ſtrife about inanitie of wordes) we alwaiſe tooke the *forme* to haue giuē the beeing to the thing, and to haue bene ſo principal a parte therof, as yt might neuer be ſeuered from the ſame, howſoeuer in vvay of diſcourſe the forme and the matter may for argument ſake be diſtinguiſhed. For euen common ſenſe teacheth, that no man or creature may be ſeparate from their peculiar and natural forme or ſhape. Neither anie member of them from that forme, place, and office, which God hath giuen & appoyncted to that member. But al mē hould yt monſtruous to haue a mixte or falſe ſhape. How much more impoſſible & intollerable were it, but to admit anie other forme, or to change that forme which God hath giuē & apoincted to anie actiō of the Church? Either that forme which God hath giuen & preſcribed is no true and right forme, Or ells thoſe actions without that true and right forme, cannot be ſaid thoſe true actions of the Churche. Howe monſtruous then is their preſumption that dare vndertake to change, yea to abrogate thoſe formes, rules, ordinances that *chriſt* hath preſcribed to his Church in his Teſtament? Howe ſhameleſſe and blaſphemouſe their impudēcie, that dare pronownce this adulterate mōſtruous diſcipline of their Church, the ſame in matter and effect with that gouernment

this adulterate, monſtrous, diſcipline of yᵉ ch.

Chriſt

Christ hath prescribed? Is not this of the one sort to sit in the Temple of God as God, to change the ordinances &c? Is it not in the other with the false Prophet to dawbe and vphold the throne of the Beast? If God vnto MOSES prescribed an exact paterne in al thinges that belonged to that Tabernacle, euen to the least pinne, tape, hooke, vtilence, with the due forme, shape, measure, waight, place, tyme, vse &c, and left nothing to his wil or discretiō (but his praise was that he was founde faithful in al the Lordes house, and had made and donne all thinges according to the paterne shewed him in the mounetaine). If that worde spoken by Angels was made firme, and euerie transgression and disobedience receiued iust retributiō of reward; How shal they escape, and where shal they stand, that neglect, yea reiect, that heauenlie archtype, and onlie perfect paterne of CHRISTES Testament, deliuered by the holie Ghost to the Apostles, by the Apostles to the Churches, confirmed by the death of CHRIST, and by diuers signes & wonders from heauen: that take boldnes to innouate, change & alter the inuiolable perpetual ordinances of CHRISTES Testament, and to set vp a newe *Leitourgie*, and to bring in a newe ministrie and gouernment according to the same. If God were so iealous ouer the ordinances and vtilences of that material Temple, which consisted but of wood and stone, that he permitted not anie thing to those excellent seruantes *Moses, Dauid, Salomon* in al that busines, which they receiued not by diuine oracle from his owne mouth, Neither suffred wilful transgression in anie that drewe neare to administer before him, but executed most fearefull exāples vpon sondrie, as *Nadab, Abihu, Corah, Vzzah Vzziah &c.* How much more iealouse and seueare shall he be ouer the ordinances and administration of this spiritual house, which consisteth of the soules and bodies of men, ouer that kingdome of his Sonne which cannot be shaken, ouer that Tabernacle which cānot be remoued, the stakes wherof can neuer be take away, neither shall anie of the cordes therof de brocken for euer? Shal not the Lord destroye them which thus misbuilde and destroy his Temple? Can they thinck themselues wiser, or more in fauour with God their *Moses, Dauid, Salomon*? To haue greater priuiledge then the Apostles? who deliuered not anie thing which they had not receiued, And bownde all builders and Churches to that which they deliuered, vntō the worldes end, teachinge them to obserue all thinges whatsoeuer *Christ* had commaunded them, to keepe the true paterne and that holie commandement vndefiled and without blame, vntil that appearing of our Lord IESVS CHRIST. yea can they thinck themselues wiser and fuller of eyes within and without, to haue greater sight and prouidence of thinges present and to come, thinges inwarde and outwarde then the Lorde and builder of the house himself, That they dare thus presumptuouslie violate and innouate the ordinances, the outwarde forme of gouernment & administration (to vse their owne wordes) which he hath instituted for his Church & kingdome? Thinck they these of lesse momēt & value, thē those ordināces

Exo. 25.40 *Hebr.* 8.5. *Hebr.* 3.5. *Hebr.* 2. *and* 12.25. *&c.*

who reiect it?

1 *Chron.* 28 11. *&c.* 1 *Kings* 6. *and* 7. *chap.* *Lew.* 10. *Nomb.* 16. 2 *Sam.* 6. 2 *Chron.* 26

Heb. 12.28. *Esa.* 33.20.

1 *Cor.* 3. 17.

1 *Cor.* 11. 1 *Cor.* 4.17. *Mat.* 28.20

2 *Tim.* 1.13 1 *Tim.* 6.13. 14.

Zech. 3.9.

Hebr. 3.6.

& outward formes belõging to the Tabernacle & Tẽple vnder yᵉ lawe? Or is not this to perfer that material Temple & the ordinãces therof to the ſpiritual Temple & the Teſtamẽt of *Chriſt*? The perſon & miniſtrie of *Moſes*, to the perſon & miniſtrie of *Chriſt*? To make *Moſes* more faithful & abſolute in his houſe then *Chriſte*? In as much as the ordinãces of the Temple were perfect and inuiolable, ſuch as no Prince or Prieſt might add to, alter, innouate, or breake the leaſt of them. But the ordinances & *formes* of *Chriſt* in his Church ſo imperfect, weake, inſufficient, yea ſo incõgruent & vnmeete, as they are left arbitrable at the diſcreation of men, conformed to the wil of Princes, to polecies, times, and ſtates? yea doe not theſe men that hold the forme or maner of the adminiſtration of *Chriſtes* diſcipline (as they terme yt) variable and arbitrable, and that preſume to preſcribe an other maner of executing the ſame, hold their owne waies & deuiſes more wiſe, equal, and conuenient thẽ the Lords waies, and thruſt their owne into the place of the Lords? which formes & deuiſes of theirs can no more agree or be ioyned to the Lordes ordinances in his gouernmẽt, order, adminiſtratiõ, then heauẽ & earth can be mingled. Neither may they without ſinne be compared togither. The Lords forme that he hath giuen & diſpoſed to euerie part, actiõ, and exerciſe of his Church only & beſt fitting & agreeing to the ſame, neither ſuffring or receiuing auy other. For as it is writtẽ, the forme of this Citie is fowre ſquare, moſt firme, immoueable, and proportionable the height, length, and breath therof being equal. Yea as our Sauiour pronounceth with his owne mouth moſt gratiouſly & oftẽ in the *Songe*, Al the mẽbers, features, and proportiõs of his Church, are moſt beautifull, amiable, and euen rauiſhing the ſenſes to behold, as we ſee there from top to toe deſcribed; not only in the ſeueral partes, members, and ioyntes, but euẽ in the proper peculiar formes, proportions, features of each. How wicked then & diueliſh is the opinion of theſe Biſhops & their ſide, that hold the formes, order, and maner of the actions, adminiſtration & gouernment of the Church preſcribed in *Chriſts* Teſtamẽt, and together ioyned & cõmanded with the actions &c, not to be perpetual, alwaies meete or conuenient, but to be variable at the diſpoſitiõ & will of men? But how monſtruous is their preſumption, and barbarous their hauocke, that dare not only to bereaue the Church of that heauenly forme which *Chriſt* hath preſcribed in his Teſtament, but in ſtead therof ſet vp & impoſe their owne *Leitourgie*, their owne ougly, deformed, and monſtruous ſhapes, which cã no more agree to the offices & actions of *Chriſtes* Church, then the pawes of a Beare, the mouth of a Lyon &c, can agree & be ioyned to an humane bodie. which ſtrange ſhapes & falſe members agree & belong rather to the mõſtruous bodie of that Beaſt, then vnto the heauenly bodie of CHRIST. For if the great Creator haue not permitted or giuẽ power to any mortal man to make or giue ſhape to the leaſt member or part of an humane natural bodie, not to make one hayre, or being made to giue yt colour or ſhape, white or blacke, ſhort or long; Muchleſſe thẽ hath the Lorde & great Architect of

Reuel. 21. 16

Cant. 4. 6. 7. *Chap.*

7. opinio of 2. Biſh. wch is dinelyſh.

Reuel. 13.

Eſay. 14. 13 14. 15.

tect of the church his ſpiritual bodie, giué power to any Angel or mortal creature to make or change the leaſt part or action therof in matter or forme. But as he hath not called anie man to councell concerning theſe thinges, but hath deliuered vnto all men a perfect patterne in his worde, where we haue his whole minde, howe he will haue all thinges donne in his Church, ſo it behoueth al men ſoberly to reſt in, and carefully to beware not to change, tranſgreſſe, or ſwarue from the ſame at any hand willingly: knowing that euen the Lorde our God is a conſuming fire, and wilbe ſerued alſo of vs in this his kingdome to his owne good liking with reuerence & feare.

*Rom.*11.34. 1 *Cor.*2.16. 2 *Tim.*3.16. 17. *Act.*20.32 *Heb.*12.28. 29.

Now ſeeing we finde the forme & paterne which *Chriſt* hath inſtituted & giué moſt perfect & abſolute, ſuch as cānot be corrected or amēded by anie humane deuiſe or ingenie, ſuch as cannot be ſeparate from the partes & actiōs vnto which *Chriſt* hath ioyned them, neither may thoſe places or actiōs receiue anie other forme, but that therbie they become adulterate, diſpleaſing to God, pernitious to mē. It is euident that this gouernment which the Biſhops exerciſe ouer the Church, cānot be the true gouernmēt or diſcipline of *Chriſt*, becauſe by their owne confeſſiōs yt is executed after an other forme & maner then *Chriſt* hath inſtituted, Seing (as we haue by manie reaſons & expreſſe Scriptures proued) the forme is inioyned & ioyned together with yᵉ actiō by the ſame auctoritie, neither may by any mortal man be changed or ſeparate from the ſame. So yᵗ Mr. G. his owne cōfeſſion in that their gouernmēt wanteth the true forme (for here we reaſon not of faultes in a true forme, but of a diuers & falſe forme) is reaſon enough to ſhew, that it is not that true gouernment which *Chriſt* hath inſtituted, And then muſt yt needes folowe to be a falſe and antichriſtian gouernment: And conſequently all that ſtand vnder yt to ſtand vnder the yoke of *Antichriſt*, and not to haue *Chriſt* their kinge & gouernour. Moreouer the *Browniſt* with whom he hath to doe, hath learned & doth fully beleeue, That CHRIST ruleth in his Church by his owne officers and lawes, and not by any ſuch popiſh Officers, Courtes, and Cānons, as theſe BBs. doe in the Church of *England*. All which he hopeth Mr. G. will not ſay to be of the *forme* of diſcipline. For ſure he holdeth a true miniſtrie and the rules of the Bible to be of ſuch neceſſitie, as the true Church may neuer receiue anie other Miniſters or lawes for their adminiſtration and gouernment. We haue likewiſe lardgſie alreadie proued this whole miniſtrie, adminiſtration, ordinance, and maner of gouernmēt, not to be according to the rules of Gods worde, but forged, popiſh, and falſe. Only in this place we would knowe of Mr. G. if the Biſhopps and their falſe *Hierarchie*, Courtes, iuriſdiction, gouernment were of God, how thē theſe learned *Reformiſt* Preachers may ſue & ſeeke to haue them vtterly remoued out of the church. I would not here be vnderſtood of their perſons (wherof might be ſome colour & reaſon enough) but of their offices, Courtes, iuriſdiction, gouernment: Al which they would haue vtterly aboliſhed & taken away; which if they were of *Chriſt* could not be donne without

falſe.

falſe.

moſt heynouſe impietie & ſacriledge, without a moſt grievous woũde & mayme in the body of *Chriſt*, by cutting off ſuch pretious and principal members and officers of *Chriſt*, and that for euer. If thoſe BB^s^, their accomplices, Courtes, and gouernment were of *Chriſt*, then are theſe *Reformiſtes* which ſue and labour to haue them remoued and aboliſhed, moſt dangerous and peſtilent ſeducers, that perſwade the Prince and realme to doe this violence to the bodie of *Chriſt* his Church, to reiect the holy gouernmẽt and miniſtrie of *Chriſt*, which who ſo deſpiceth or putteth away, deſpiceth & putteth away *Chriſt* himſelf; and ſo perſwad and drawe they their Prince and the whole land into the aſſuted wrath and vengeance of God. But nowe on the contrarie, if theſe Biſhops, officers, courtes, gouernmẽt be not of *Chriſt*, then belong they not vnto, neither haue anie thing to doe or to intermeddle with the miniſtrie or gouernmẽt, or anie action of the Church of *Chriſt*. How great then on the other ſide is the perfidie & apoſtaſie of theſe *Reformiſtes*, that knewe and pronounced in open Parliament that they were not of God, and ſought to haue them vtterlie remoued; Yet now for filthie lucre, & for feare of perſecution ſubſcribe, ſweare, and ſubmit to their antichriſtian *Hierarchie*, power, courtes, iuriſdiction, & to al the deteſtable enormities that flowe from their throne? That diriue their miniſtrie from, & exerciſe yt vnder them? yea that exerciſe their miniſtrie & keep the whole land vnder their yoke, and ſo in the knowẽ wrath of God? How odious is the hypocriſie & apoſtaſie of this graceles mã, that ſomtymes knewe & ſtood againſt theſe enormities, yet now as a withered fruictleſſe tree twice deade, plucked vp by the rootes, is fallẽ & apoſtatat from al faith, light, ſauoure, conſciẽce, & feeling, as that ſtarre *wormewood* that poyſoneth & maketh bitter & deadly al the waters he faleth into: now pleading & fighting for that apoſtatical throne of iniquitie, terming that nowe the gouernment & power of *Chriſt* in matter and effect, which he himſelf *Page* 56. & 58. of his booke cõfeſſeth not to binde in heauẽ, not to be iuſt as in reſpect of them that doe excõmunicate &c, colouring al the abominations that flowe from this throne, and al the controuerſies about their gouernment with a diuers outward forme. I hope he wil admit the Teſtamẽt & miniſtrie of *Chriſt* to be of the matter & ſubſtãce. And thẽ ſhall his halting on both ſides, & double diſſimulatiõ appeare to all mẽ, that durſt not ſet downe ſo much as the cõtrouerſie amongſt thẽſelues trulie. which yet *T. C.* his Lord of *Winchester* dealt more rowndly in, flatlie denijng the Apoſtolick diſcipline to be either perpetual or neceſſarie: but eſpecially elections, excõmunication &c. by the people to be either expedient or tollerable, bringing ſondrie fleſhly reaſons & politicke incõueniences & impedimẽts to the contrarie, the refutation of whoſe blaſphemies belõgeth to an other place. But this mã thincking to keepe in with both ſides, ſetteth downe the controuerſie to be onlie about the forme & not about the matter of diſcipline, although the Biſhops abaſh not in playne wordes to the veiwe of the world, & to the face of *Chriſt*, to denie the vetie matter yt ſelf. As both ſides alſo doe in deedes & effect; whileſt they acknowledg that *Chriſt* hath giuen vnto his

A diſcourſe againſt the Reformiſtes.

Bitterneſs.

Generally, of j. B. of Winchester.

his Church the power of elections & cenſures, yet both of them with- *Tit.1.16.*
draw this whole power frō the Church. The one into their ſequeſtred
Synodes, the other into their popiſh Courtes; If ſo be this power wilbe *1 Cor.4.20*
graūted to be of the matter of diſcipline. But this queſtiō is ſoone put
to an end, whileſt the Biſhops denie the Apoſtolick diſcipline yt ſelf as
tollerable in the common wealth, and flatlie denie *Chriſt* to reigne ouer *Luk. 19.14*
them or ouer this Church by his owne officers & lawes. And therfore *&c.*
except he wil giue their perſons, accōplices, and trayne, an immunitie *Math. 21.33*
from al eccleſiaſtical cenſures, not to be ſubiect for anie tranſgreſſiō or
error to the reproof or power of the Church: yea except he wil reſigne
his right into their handes, and giue them leaue to reigne & rule ouer
al the Churches in this lād, and that by their owne officers, courtes, cā- *Impious ſclaūder.*
nons, conſtitutions, iniunctions &c, he is no Kinge or *Chriſt* for them:
Nay if he wil not bowe downe to al theſe and take their yoke vpō him.
he is no ſubiect for them, he may not buy and ſell, nor liue in this mar- *Reu.13.17*
ket, in this Church: Which Officers, Courtes, Cannons &c, if *Mr.* G.
had proued to haue bene of the matter of *Chriſtes* diſcipline (for of the
forme we wil al graunt him they are not) and had approued & iuſtified
them by the worde of God, then had he ſome colour to aſke this queſ-
tion, **whether ſome faultes in their diſcipline ſhould make yt an-
tichriſtian.** But ſeing theſe Biſhopps & their Courtes, Officers, Can-
nons &c: were by vs affirmed vnto him to haue no foundatiō or men-
tion in Gods worde, no place nor vſe in *Chriſtes* Church, but to be con-
trarie to the one, moſt preiudicial & dāgerous to the other, And he in
all this ſpace could bring vs no defence for them, Wee cannot ſee by
his owne reaſon (ſeing they haue neither the true matter nor the forme
of CHRISTES gouernment) howe their gouernment ſhould be held
and eſteamed the true and holie gouernment of *Chriſt*; And then muſt
that ſequel (which he ſo feareth) needes followe, that yt is an antichriſ-
tian gouernment & yoke, ſuch as the true Church & ſeruantes of *Chriſt*
may not beare and wittinglie ſtand vnder.

To perticulate all the ſeuerall corruptions, abuſes, enormities of the
gouernment of theſe antichriſtian Biſhops, is not in mie ſkil or power,
not knowing in anie meaſure their Cannons, cuſtomes, orders, priue-
ledges, proceedings. Onlie this in general I may affirme, that of ſuch
pompeous ſtagelike popiſh mixt Courtes, handling both ciuile & ec-
cleſiaſtical cauſes iudiciallie, I neuer read through al the book of God,
or to belonge to *Chriſtes* Church; Eſpeciallie exerciſing ſuch abſolute
power & iuriſdiction ouer al Churches, cauſes, and perſons eccleſiaſti-
cal: yea vſurping, aſſuming, and executing the whole power, offices,
and dueties of al Churches, yea euen the proper prerogatiues & priui-
ledges only belonging to *Chriſt* himſelf. To make, impoſe, or abrogate
lawes, To giue or rather ſel licences & diſpenſations, to haue more be-
nefices then one, to marrie, to eate fleſh at tymes of reſtrainte &c, To
cal, ſommon, and fetch by cōſtrainte al cauſes & perſons of the Church
before them, There to determine & decree, to cenſure, ſilence, ſuſpēd,

sequester, depose, incarcerate, punish by mulct what Minister or meber of the Church they lust of their owne "absolute authoritie without any "false.
controlement reprose or redresse. The Church hauing no power or libertie to reprooue or refuse, no not so much as call into question anie thing they do or decree, to rebuke or censure these inordinate lawlesse fellowes for anie thing they doe either publickly or priuatly. The Church must receiue & obey as most holie, whatsoeuer they decree or impose with al reuerence as the oracles of God, "though they be neuer so contrarie to the worde of God. The Church or any other member of the Church in these Courtes be not permitted so much as to propounde or pleade their owne cause; But are by them cõpelled to their romish litigious course & proceedinges, To speake & pleade by a feed Advocate or Proctor, after their popish order and custome. Where for bribes & fees al causes (be they neuer so fowle & corrupt) are handled, pleaded, and proceede, that I say not succeede. And without such bribes & fees, no cause (be yt neuer so iust, and ye partie neuer so poore or innocẽt) hath audience or help. Here being so many officers, catchpolles, attendantes to be feed & pleased. To all these rauenous Birdes with fingers the suetors & sommoned become a pray. But especially the faithful, such as speak against, and will not of conscience and faith vnto God stoope downe vnto their antichristian power, or obey their vngodly decrees; These shalbe worse vsed then any trayterous Papists or facinorous persons whatsoeuer; who shall all of them by their most mipost malice. purse or freindes escape well enough & find fauour, when these poore soules shall neuer geat out of their handes without wrack either of bodie or soule, either death or denying the faith. These though there be no direct matter, euidence, witnesses, or accusers against them, yet shall themselues be inforced to a corporal oth (as they call it) vpon and by a booke, to answeare directly and truly to such articles and poyncts as shalbe propownded vnto them. If they denie or make conscience either of the maner or matter of this oth, then instead of godly instruction or christian persuasion, they are forthwith committed to prison, yea for the most parte to close prison, there to remaine shut vp from al ayre, exercise, friendes, dueties, callings &c, vntill they either yeild to take this idolatrous, blasphemous, and impious oth, or dye vnder their the oath, Idolatr⁹ & blasphemo⁹ & impious. / handes. No baile, maineprise, help, benefite, or redresse by lawe, by the Queenes Royal writtes or Courtes allowed to any, that are committed by the leaste of this hellish *anarchie*. Whose lawlesse and insolent dealinges, oppressions, iniuries, violence, may not be caled in question or examined by anie ciuile Magistrates or Courtes. All which they patronize by her Ma^ties. high or especiall Commission vnto them, Although her Ma^tie. suffreth her Roial Prerogatiue to be handled & considered of in some of these ciuile Courtes: yea & graunteth to all her free borne subiectes the benefite & free vse of her Highnes lawes euen in anie cases or causes betwixt her Highnes and them according to the Hellish Anarchie. great Charter in the *Magna charta*, whervnto her Ma^tie. is sworne. which

Charter

Charter also these lawlesse Prelates most presumptuouslie and tyrannously violate & breake vnder colour of her Maᵗⁱᵉˢ. Commission: thus letting her Maᵗⁱᵉˢ. commission against her Maᵗⁱᵉˢ. Prerogatiue & Courtes Royal, against that great Charter of the land, against all her Highnes lawes, yea & against al the lawes of God & the Testamēt & Kingdome of *Christ*. But to say as it is, their procedinges are both against ther cōmission, (if they might be dulie examined & conferred thervnto,) and against her Maᵗⁱᵉˢ. meaning. Whose milde, preceable, & iust gouernmēt in al causes that procead from her self, assure vs, that She would neuer wittingly graunt such a commission as shoulde be so preiudicial to her owne Crowne & Royal dignitie, to the estate of the Church and of the whole common wealth, as this wherby these Prelates beare themselues & their vngodly procedings, is. That power graunted vnto her Maᵗⁱᵉ. by Parliamēt, to appoinct & auchorize whom she shal thinck meet to execute vnder her al maner iurisdictiōs, priuiledges, and preeminēces concerning ecclesiastical causes to her belonging, is, as also al other her Princely power & auchoritie alwaies to be vnderstood in the Lord, so far as shalbe found consonant to his word. For neither is there giuen neither may or wil her Maᵗⁱᵉ, take or exercise any furder or other power then the Lord her God giueth her. In whom Kinges reigne, of whom their power is diriued and holden, by whom yt is circumscribed and limited, to whom they shal as anie other persons, accompt.

4 g Comissiō breaketh the charter in Magna Charta.

X

a limitatiō, of ye 2. poīt.

If then these Prelates and their antichristian *Hierarchie*, these romish Courtes and their popish procedinges in the same, be not fownde to be of God, to haue anie warrant in his word, or to belong to the ministrie & gouernment of *Christes* Church, then can no commission or humane auchoritie whatsoeuer make them lawfull, impose, or enioyne them vpon the Church. Neither ought anie Christian to obey them at the Commandmēt of any mortal mā. Men must alwaies be obeyed in the Lord. Vnto whom when or wherein they be fownd cōtrarie or opposite, there must God rather then mē, be obeyed. His indignation that cā cast both body & soule into hel fire, is more to be feared thē theirs, that can but touch the body only. To obey Gods commaundements, and to refrayne from al thinges that are fownd contrary to the same, is no disobedience to Princes, neither to withdrawe or derogate from their sacred power, as this malignāt Clergie would persuade. But they rather, that encroch vpon & openly impugne the Princes royal prerogatiue; that so highly abuse their Prince, and that trust she cōmitteth vnto them; that breake & violate al ye publicke lawes & charters of the lande; that vsurpe ye ciuile sword, auchority, and iurisdictiō, which are vtterly prohibited thē by God; that vsurpe place aboue al in auchoritie vnder her Maᵗⁱᵉ. whosoeuer, to whom by the lawe of God they ought to be subiect; that wil not submit their lawes, doings, & persons to any ciuile tryal at the Princes royal iudgmēt seates, but rather seek to withdrawe some of the most high and chief causes from her royall Courts and iudgment Seates into their owne Courtes; that vsurpe the proper

X

Act. 4. 19.

Mat. 10. 28.

peculiar

dangerous.

peculiar place, titles, preuileges, power of *Christ* himself, exercising absolute authoritie ouer al Churches, doctrines, causes, persons, to bring in or cast out, erect or abrogate, what lawes, ordinances, ministrie, ministration, gouernment they lust without controlement; that wil not submit their publick ecclesiastical decrees & procedings, nor yet their priuate liues and conuersation to the tryall and censure of *Christ* in his Churche by the worde of God; that make such barbarous hauocke, mis-rule, and confusion both in Churche and common wealth; that seduce and deceiue their Soueraigne Prince, their Nobles, Maiestrates, and the whole land, leading them in the wayes of death & destruction, tourning them out of the straight waies of life & peace; that with their vtmost endeuour and skil oppose against the Testament & kingdome of *Christ*; that molest, spoile, and persecute in al hostile maner the Lords most faithful seruantes her Ma^tis. most loyall & true hearted Subiects, for refrayning from their idolatries and enormities so contrarie to the gospel of *Christ*, which flowe from their antichristian gouernment and ministrie; that nourish, fauour, and support the Lordes & her Ma^tis. pernitious knowen enimies the Papistes, those idolators, those conspirators and traytors, who they say are not such enimies to their pontifical estate and regiment as these faithfull christians are; that are of nothing so iealouse, vigilāt, and careful, not euē of their Soueraigne Princes life, or of the peace & prosperitie of the whole land, as of their owne vsurped ruynous kingedome, lest the light of the Gospel should break forth, and discouer their apostaticall throne, and antichristian procedings; And therfore with al their might and mayne they strine to suppresse this light, and to oppresse all such as in anie sinceritie and good conscience professe and practize the Gospel, tollerating & chearishing rather anie mischief, anie vile flagitious and dissolute persons, as by daylie experience is seene. So that by these markes and fruicts let the Christian or but indifferent reader iudge, Whether these Prelates and their antichristian *Hierarchie* be to be held troublers of the Church and state, abridgers of the Princes power, vsurpers of publick authoritie without lawful caling like *Corath*, *Dathan*, & *Abyram*, Or wee, as this accuser, this trompe of *Sathan*, (to bleamish our holie profession & glorious sufferinges) shameth not to giue out of vs. Although they all hitherto haue not, neither shal euer be able (in the confidence of Gods grace, and of a cleare conscience wee affirme yt) iustlie to detect, or so much as to suspect vs of anie such crime, endeuoure, or intēt. We reuerence and are subiect to euerie humane creature for the Lorde, whether vnto the Kinge as hauing authoritie ouer all, or vnto rulers as sent by him, for the reuenge of euil doers, or for the praise of them that doe well, That according to the wil of God, by doing wel, we might put to silēce the ignorance of vnwise men. Yet hold wee not the offices, Courtes, and iurisdiction of these Prelates and their *Hierarchie* within the compasse of this Commandement, or to be the ordinace of God; But finde them that verie throne of *Sathan*, that *Anarchie* of Antichrist opposite to the

ℚ. Her Ma^tie seduced.

1. Pet. 2.

the throne of Sathan, and Anarchy of Antixp.

the kingdome and Teſtament of CHRIST, moſt peſtilent & pernitious both to the Church and common Wealthe. And therfore may not by Princes be ſuffred in Churches or cõmon Wealth, muchleſſe by them be eſtabliſhed ouer the Church and common Wealth, without giuing their ſacred power to the Beaſt. Neither may anie faithfull Chriſtian be brought in ſubiectiõ to this their antichriſtian power & yoke, without bowing downe and worſhipping the Beaſt. Reuel. 17. Reuel. 13. 15

To diſcuſſe or perticulate the ſeuerall & innumerable errors, faultes, abuſes, corruptions, enormities, in the cánons, conſtitutions, cuſtomes, proceedings of the ſeuerall Courtes that belong to theſe Prelates anti-chriſtian regiment, I am not (as I haue ſaid) able, neither were yt in this place expedient. By this which hath bene here generally ſaid of them, their Courtes, and proceedinges, appeareth, how contrarie they are to that gouernment, and to thoſe ordinances which CHRIST hath eſtabliſhed and ſet ouer his Church for euer. CHRISTS Scepter is an euerlaſting Scepter, a Scepter of righteouſnes. He hath ſet downe a moſt perfect & abſolute gouernment to his Church. He hath perticularly and exactly preſcribed what officers, lawes & ordinances he requireth in his Church. He cannot be ſeparate from his owne gouernmeat. He ruleth not his Church by anie other officers or lawes, then by his owne which he hath inſtituted. Theſe godleſſe Prelates then, that appoinct other officers and lawes vnto him & ouer his Church, wreſt not only the Scepter, but the Kingdome out of *Chriſtes* handes. And al ſuch as ſtand vnder the antichriſtia gouernmet of theſe preſumptuous idol ſhepheardes, ſtand not vnder *chriſtes* ſtaffe, amenitie, vnder his Scepter of grace, as the ſheepe of his fould within his couenant & protection; but as the ſheepe of deſtruction vnder his yron rodd, wherwith they ſhalbe broken as a Potters veſſel. Here is our controuerſie touching this fourth principal tranſgreſſiõ, fully decided & determined by Gods owne mouth; That all which ſtand vnder anie falſe eccleſiaſticall gouernmẽt, ſtand not within the Couenant, but vnder the wrath of God. All the mitigations then, reaſons, and deluſions of the falſe Prophets, ſhal neuer be able to make voide, tourne away, or diminiſh theſe iudgments, otherwiſe then by their vnfaigned repentance & ſpeedie conuertion from their euil wayes. the B. wreſt & Scepter & kingdome out of xpes hands. Zech. 11. Pſal. 2.

HITHERTO hath Mr. *Gif.* brought vs not one reaſon or place of ſcripture to prooue the preſent gouernmẽt of theſe Prelates and their *hierarchie*, to be that heauenly gouernment which CHRIST hath inſtituted in his Church, but hath grieuouſlie peruerted manie ſcriptures to prooue that the Church might ſtand vnder ſome antichriſtian yoke, although we in our firſt writing in this 4 PRINRIPAL TRANGRESSION blamed yt, as falſe and antichriſtian, In our ſecond ſhewed yt to be ſuch in the Officers, Courtes, Cannons, procedings. Now at length for a

cluſiue reaſon to prooue and determine all the poynctes at once; and to ſhut vp his booke, he hath hatched & brought vs fourth this worthie reaſon to reſt vpon. *If the execution of diſcipline by Biſhops be the yoke of Antichriſt, and if all the Churches vvhich doe ſtand vnder the ſame doe vvorſhip the Beaſt and be not chriſtians, it muſt needes follow that ſuch as did euer execute this power, were Antichriſtes, and no children of GOD at that time or before they repented. But by your owne confeſſion manie of them died bleſſed Martyres. I conclude therfore, That the Browniſtes cannot but vvith hereſies and moſt heinous iniurie & inordinate dealing condemne a Church as quite diuorced & ſeparate from CHRIST, for ſuch corruptions & imperfections in Gods vvorſhip as be not fundamentall, nor deſtroy the ſubſtance: for that wicked men come vvith the godly to the publick exerciſes of religion: for ſome wantes in calling & ordaining Miniſters, and in eccleſiaſtical diſcipline.*

BElike Mr. Gif. is hard driue when this old popiſh reaſon alreadie by vs anſweared, and now by him not ouer wel repayred, is fayne to become his cheif corner ſtone to approue this Church in all theſe chardges, and the only reaſon he can bring for the *Hierarchie* & regiment of the Church of *England*. By this reaſon his holie Father the POPE was wonte to defend his triple Crowne & apoſtaticall Chaire. Becauſe in the ſame haue ſit manie godly Biſhops & bleſſed Martyres &c: ſo that if the office, power, and dignitie of his Popedome be antichriſtia, then muſt all theſe godly learned men that haue executed the ſame needes be *Antichriſts*, and not true members of CHRIST, vntill they repent: But they neuer were founde to haue repented theſe thinges, yet are confeſſed by al that knewe them in that age to be learned & godly: Therfore Mr. G. and all this horned Cleargie and Lordly *hierarchie* of *England*, cannot without ſchiſme remoult from, without hereſie pronownce, this holie Sea & office antichriſtian &c. Let Mr. G. now he ſeeth the fordge & iſſue, bind or looſe, followe or leaue this argument, at his owne pleaſure & perill. If he ſuppoſe to eſcape by ſhewing diſcrepance betwixt theſe godly predeceſſors & vngodly ſucceſſors in manie circumſtances and vertues: And ſo thinck this reaſon wil not preſſe him half ſo ſore as it doth vs: yet let him conſider (though I will not be the Popes aduocate) that they here reaſon of the ſame office, and not of the ſame circumſtãces, and that theſe godly predeceſſors executed the ſelf ſame office with theſe their bad ſucceſſors. Yea ſo might th'example be put, as yt ſhould be without anie great difference in circumſtance alſo. And as to the difference betwixt the perſons of the one and of the other, (if that may be a ſolution to this argument) we ſhall not greatly need to feare, finding this viperous generation, theſe idle, proude, worldlie, fleſhlie, perſecuting, blaſphemous Prelates, nothing ſo like theſe their godly predeceſſors theſe Martyres, in laboures, humilitie, bountie, ſpiritual & holie conuerſation, faith, patience, loue of the truth, of the Sainctes of CHRIST &c, as they are in that which is euill in theſe antichriſtian titles, offices, Courtes, iuriſdiction, reuenues, pompe &c. Which, (as we before ſaid vnto you) ſo ſay we againe, that no men or

Angels

Angels can iuſtifie where Gods worde condemneth, though all the Martyres in the worlde ſhould dye in and for them. We may not be leed or drawen by the examples & perſons of men (how good ſoeuer) from one iote of Gods reueiled truth. The beſt men we ſee doe erre and ſinne, there neuer was or ſhalbe anie man, that erreth and ſinneth not in manie thinges. But ſhould we becauſe good men haue donne euill and erred, therfore iuſtifie ſinne and error? That were high preſumption greiuouſlie to tempt God, and to abuſe the holie Scriptures, which recorde not mens faultes to that end. What ſinne or error might not ſo by th'example of ſome good man or Church be iuſtified? yet theſe are Mr. GIFF. his beſt reaſons for his Church, miniſtrie &c. and here his only reaſon, to approue the gouernment of theſe Biſhops and *hierarchie*.

But now as we here iuſtifie & allowe not any ſinne by the examples & perſons of the godly; ſo condemne we not theſe godly mens perſons for ſinne & error, vntil obſtinacie be ioyned thervnto, which Mr. GIFF. cannot ſhew in theſe holie Martyres. And therfore we denie the conſequent of his *Maior* or firſt *Propoſition*; That becauſe the office & iuriſdiction they executed were *Antichriſtian*, therfore the men that exercciſed them were *Antichriſtes*, and not children of God. We may vtterly condemne the ſinne, and yet not ſo peremptorily condemne the ſinner. It is a ſure poſition that euerie ſinne is of the Deuil, yet is there no conſequence therof, that euerie one that ſinneth is of the Deuil. we ſee no ſuch neceſſitie as Mr. G. would perſuade of that matter. The godly may ſinne of ignorance, of negligence, of fraylety, yet not thervpon vntill obſtinacie be added vnto ſinne, ceaſe to be chriſtians. Theſe godly Martyres ſo lately eſcaped out of that ſmokie fornace of the popiſh Church, could not ſo clearely diſcerne, and ſodenly enter into the heauenly & beautiful order of a true eſtabliſhed Church. It is more the one dayes worcke, to gather, to plante and eſtabliſh a Church aright, much more ſo manie thowſand ſeuerall Churches as are ſuppoſed in this land. It can be no wonder that thoſe godly men being ſo vnexpert and vnexerciſed in his heauenly worcke, neuer hauing liued in, ſeene, or hearde of any orderly cõmunion of Saincts, anie true eſtabliſhed Chnrch vpon earth of ſo many hundreth yeeres, euer ſince the general defection vnder *Antichriſt* ſo much foretold of in the Scriptures, no maruaile I ſay, if they erred in ſetting vp the frame. But what then? ſhould we therfore iuſtifie or perſiſt in their errors? eſpecially ſhould we reiect the true paterne of CHRISTS Teſtamẽt which reproueth our workes, and ſheweth vs a better courſe? ſhould we not ſuffer our worckes to burne, after the maner of theſe deceitful workmen of theſe tymes? God forbid. For thẽ ſhould we receaue their reward & periſh with our worckes.

Now to the ſecond propoſitiõ of this argument we haue alreadie expreſſed our minde concerning the ſuffringes, faith, and death of theſe Martyres. We finde them obſtinatly to haue reſiſted no part of Gods worde or truth he gaue them ſight of at anie tyme, but to haue bene

of ye Bleſſed Martyrs.

verie faithfull & constant euen vnto bandes & death in that truth they were come vnto. Furder we doubt not but they truly repented them of al their sinnes knowen, and faithfully laid hold of Gods mercie in *Christ Iesus* for al their secrete & vnknowen sinnes. Gods grace we are assured is so much greater then all our sinnes, as the sea is greater then one dropp of water. Therefore we doubt not of their happie and blessed estate; all their sinnes & these false offices & ministrie, which they executed in their ignorance amongst the rest, being forgiue them. Th'example then & errors of these Martyres will not approue the antichristian offices & gouernment of these Prelates, nor yet iustifie the publick worship, ministrie, confusion, sacriledge of the Church of *England*.

the Martyrs, excuse the false offices, & Ministry.

MVchlesse wil these two lame propositions of *Mr.G.* his final argument, beare vpp his forged conclusion. where he concludeth the *Brownistes* hereticks &c, Because they condemne a Church as quite deuorced & separate from *Christ*, For such imperfections & corruptions in Gods worship, as are not fundamental, nor destroy the substance; For that wicked men come with the godly to the publicke exercises of religion; For some wantes in calling & ordayning Ministers; And for some wantes in ecclesiastical discipline. If *Mr.* GIF. had taken the wise mans councel, he should not haue answered a matter before he vnderstood it, much-lesse would he (if he had bene ledd by the spirit of God) haue blasphemed the truth or cõdemned the innocent without cause. But as he began his booke without councel, cõtinued it without grace, and ended it without truth; so hath he herebie but purchased to himself shame, and brought vpon his owne head the iudgments due to an accuser, a blasphemer, a false witnesse and iudge. What opinion the *Brownistes* hold of the Church of *England*, their worship, people, ministrie, gouernment, we neither knowe nor regard, neither is there cause whie we should be chardged or condemned for their errors & faultes. For which themselues, and this Church of ENGLAND that receiueth and nourisheth all sectories, hereticks, wicked and abhominable persons whatsoeuer, shall accompt. For vs, whom it pleaseth *Mr.G.* to terme *Brownistes*, and whome he endeuoreth to confute in this treatise, we neuer condemned any true Church for anie fault whatsoeuer, knowing that where true faith is, there is repentance, where true faith and repentance are, there is remission of all sinnes. Far be it from vs to condemne anie whom CHRIST iustifieth. 1. And for the Church of ENGLAND we neither did or doe condemne yt, (as this accuser suggesteth) for such imperfections and corruptions in their worship as be not fundamentall or destroy the substance: but we condemned the publick worship of their Church of ENGLAND presently inioyned, receiued and vsed, as deuised by men, popish, superstitious, idolatrous, abhominable, not such as God commandeth, requireth, or accepteth, and therfore not such as anie faithfull christian may offer vp vnto God, be compelled,

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the worship, now in the ch. of Engl.

compelled, or consent vnto. This wee shewed in the first PRINCIPALL TRANSGRESSION: this we haue proued in the first part of this treatise. 2. Secondly wee condemne not the Church of *England* as separate from CHRIST, for that wicked mē come with the godly to the publick exercises of religion, But rather as neuer rightly gathered to CHRIST, for that al the prophane and wicked at receiued and retayned as members of their Churche. Wee gladlie acknowledge that CHRIST came a light into the world, to offer saluation vnto all men, to haue built his Church vpon an hil, there to be lifted vp by the preaching of the word as a standard to al people and passengers, there to haue made a feast to al natiōs, and thither to inuite them. Neither were we euer so enuious of the saluation of others, or of the glorie of God, (as hauing founde mercie, and being entred our selues) to shut the doore or stop the fountaine of Gods grace against others: yea God is witnesse with what heartie desire we long after them all, that they, euen our greatest persecutors, might be partakers of the same saluatiō, ioy, comfort, & happines with vs: And howe wee intermit not, much-lesse exclude, anie meanes thervnto that God putteth in our power (though it were with the hazarde of our owne lyues) to bring them of the water of the wel at *Bethelem*. But now though we affirme that al the vnbelieuing & prophane not onlie may, but ought to resort to the publick exercises of religion in the Church, as the most excellent meanes to call them to the faith; yet do we not therfore believe or affirme, that the prophane or vnbelieuing may be receiued or admitted as mēbers of the Church, before they haue made voluntarie publick profession of their owne faith and obedience; Or being entered by such profession, be permitted longer to stand or remayne of the Church, then they contynue orderlie to walke in the same faith and obedience. And therfore we blamed these parish assemblies of *England*, as consisting of a confuse multitude of al sortes of prophane and wicked people indifferentlie: where they are al receiued, nourished, and retayned, as mēbers of ye Church, though they were neuer called & gathered by the power of the worde, entered & receiued by the profession of their owne faith, neither walke orderlie in the faith, or in anie duties either publick or priuate: And so are al guiltie of most high sacriledge & prophanatiō of the holy things of God; No such assemblie or communion of Saincts, as *Christes* faithful seruantes ought to repaire or ioyne vnto. This wee shewed in the second PRINCIPAL TRANSGRESSION. This we haue lardgly proued in the secōd part of this treatise. 3. Thirdly we condemne not the Church of *England* for some wantes in calling and ordayning Ministers; But for hauing, maintayning, and retayning a false and antichristian ministrie imposed vpon them, with a false & antichristian calling & ordination euen the self same that the *Pope* vsed & left in this Realme; which false offices and ministrie cannot be ioyned vnto, or exercised in the true Church of CHRIST. This wee shewed in the thirde PRINCIPAL

TRANSGRESSION, this we proued in the third part of this treatise. And therfore with an euil and corrupt conscience hath Mr. G. sought to bide this transgression vnder *some wantes in the calling and ordaining Ministers*, and thus boldlie and falselie thervpon to accuse vs. Wee knowe there may be faultes either of ignorance or negligence in the calling ordination &c, yet these not to disanul the action, much-lesse the Couenant so longe as they are not obstinatlie held and persisted in. But our assertion and controuersie here is not of a faultie ministrie, caling, ordination &c, but of a false ministrie, caling, ordination &c, which we haue proued theirs to be, and that no such belongeth vnto, may be imposed, receiued, or retayned in the Church of CHRIST. 4. Fourthly in like maner wee reason not of some wantes in the gouernment and order of their Church, but of a false and antichristian gouernment set ouer the Church. Neither condemne we the Church of ENGLAND for some faultes in a true ecclesiasticall gouernment, but for hauing and standing vnder a false and antichristian gouernment, euen the self same Hierarchie, Officers, Courtes, Cannons, Customes, Priuileges, Proceedings, that the Pope vsed and left. This wee also haue shewed in the 4 TRANSGRESSION, and haue nowe in this fourth parte, and through this booke, fullie proued their present ecclesiastical gouernment to be. To which fower principall transgressions a willfull obstinacie, an open reiecting & resisting the truth & al reproue, a violent and most hostile persecution of all such as either refraine, speake against, or reproue their cómunion, ministrie, worship, gouernment, being ioyned, We may by all these reasons, seuerally, and haue by them altogether, proued these Parish assemblies in this estate not to be the true established Churches of *Christ*, to which the faithful seruants of *Christ* ought to resort and ioyne.

So then all men maie see how fallly this accuser hath sclandered vs, and howe far he hath strayed from the present matters and transgressions in question, both through his whole booke, and in this conclusion of his booke, where he chardgeth, pronownceth, and condemneth vs as heretickes &c, for condemning a Church for some light imperfections in their worship, wantes in their discipline &c: wheras we for their idolatrie, confusion, sacrilege, false and antichristian ministrie, and gouernment, obstinacie in all these sinnes, hatred of the truth, and persecution of CHRISTES seruants, haue proued the Church of ENGLAND not to be the true, but the malignant Church. Therfore wee condemne no true Church as he accuseth, neither for such causes as he surmiseth. Nor yet do wee, but rather God himself, condemne them. Wee but discouer their sinnes, and shew them their estate by the worde of God, refrayning and witnessing against their abhominations, as we are commãded by that voyce from heauẽ.

the ch. of Engl. is malignant church. /.

Reue. 18. *Go out of her my people, that ye communicate not in her sinnes, and that ye receiue not of her plagues &c.*

In

In the same loue, knowing this terror and irreuocable decree of the Lorde against the false Church and all her children, wee most earnestly exhorte and instantlie beseech, euen so manie, to whom the truth of the Lorde and their owne saluation is deare, to flee out of the middest of her, and to saue themselues from this peruerse generation, and to deliuer euerie man his soule from the fierce wrath of the Lord, according to the councel of the Prophets and Apostles of God. And not to be stayed by the vayne persuasions, titles, and promises of these false Prophets, of thinges present, as of the Church, worde, ministrie, Sacraments &c, or deluded by their vayne hope of things to come, as reformation, saluation &c, or deterred with their vayne threates of schisme, heresies, daunger, persecusion &c, from obeying the voyce of God, whilest he yet speaketh and calleth vnto you, and offreth grace, lest you despise the acceptable tyme of the Lorde, the day of his saluation, and he sweare in his wrath that you shal not enter into his rest for your disobedience, and then hereafter your flight be in the wynter or on the Sabboth, when the wrath of God is come vpon you, and there be no meanes or way to escape. For the vaine boasting of these Prophetts of things present, and promises of things to come, reade *Reuel.* 18. where the Holie Ghost sheweth their Church to become the habitation of Diuells, the prison of euerie vncleane spirit, the cage of euerie vncleane and hatefull birde, howsoeuer she boast her self a Queene, to be no Widowe, to see, no sorrowe. For this in one day shal her plagues come, death, and sorrowe, and famine, and she shalbe burnte in fire, because the God that cõdemneth her is a mighty Lorde. You there reade how neither her shipmasters, marchantme, Princes, or multitudes, shalbe able to reserue her wares, or preserue her from the burning of this heauenly fire; No lamentation cã ease or diminish her sorrowe and grief: No balme can cure her woundes, no arte reforme or repaire her breaches, nor arme or power shield her from the weight of that great milstone that shall presse her and all her children to the deapth of hell, being lifted vp ouer her by that mightie Angel. The Lord hath pronownced & his decree is irreuocable. The voyce of his heauenlie harpers & musitions, the psalmes & spiritual songs & laudes of his Saincts, shal neuer be heard in her anie more: the skil and art of any heauenlie artificer, worckman, or builder, shall neuer be found in her any more: the voyce of the milstone that grindeth foode for the soule, shal neuer be heard in her any more: the light of a candle, much lesse the burning lamps of Gods spirit, shal neuer shine in her any more to keepe out darcknes: the heauenlie and comfortable voice of the Bridegome, and of the Bride; of CHRIST speaking to his Church in instruction, exhortation, comfort, of CHRISTES Church speaking to him in prayers, prayses &c, shall neuer be heard in her anie more. Let her Ship-masters then, her Mariners, Marchantmen, Enchanters, and false Prophets vtter and retayle her wares, deck and adorne her with

2 *Cor.* 6. 17. 18. *Act.* 2. 40. *Ier.* 50. & 51. *Chap.* *Zach.* 2. 7

Apoc. 18. habitatio & habitatio dæmoniũ. &.

the depth of impious & fearefull, slaũder & execrabil.

with the ſkarlet, purple, gold, ſiluer, iewels, and ornaments of the true Tabernacle, Let them in her offer vpp their ſacrifices, their beaſtes, ſheepe, meale, wyne, oyle, their odors, oyntements, and franckencenſe, Let them dawbe and vnderſhore her, builde, and reforme her, vntil the ſtorme of the Lordes wrath breake foorth, the morning wherof al theſe Diuines ſhal not foreſee, much-leſſe eſchue or withſtand the terror therof, vntil the wall and the dawbers be no more. But let the wiſe that are warned and ſee the euill, feare and depart from the ſame, ſo ſhall they preſerue their owne ſoules as a praye: And the Lorde ſhall bring them amongſt his redeemed to Sion with praiſe, and euerlaſting ioy ſhalbe vpon their heades, they ſhall obtaine ioy and gladnes, and ſorrowe and mourning ſhal flee away.

Ezech.13. Eſay. 47. Prou.1.24 &c.

FINIS.

AS

AS WE shewed in these 4. PRINCIPAL TRANSGRESSIONS, in y^e worship, cõmunion, ministri & gouernment of the Church of ENGLAND, the causes of our separatiõ from their publick assemblies in this estate; So at their instance we in like maner set downe vnto them our purpose & intent, what we now indeuored & meant to doe, in certaine breife Articles. Of those transgressions & chardges, how this Champion hath defended & cleared their Church, by that which hath bene written now on both sides may appeare. The articles of themselues are so iust and holie, as no Diuel can impugne or denie, no man of religion, conscience, or shame gaynelay or resist anie one of them: yet hath Mr. GIFFARD (instigated by the spirit of vayne-glorie and envie) in a singular zeale enterprised to answere and confute them all, as you may see in his first writing. The cauills and vanitie whereof, as also his vniust suspitions, calumniations, reproches against vs thervpon being layd open in our first reply vnto him, so far hath he bene from desisting to sporne against the prikes, to sclander, accuse, and rayle on vs, or to take a more sober and christian course for the discussing and deciding these controuersies betwixt him and vs, as he hath burst forth yet into further malice and madnes, blaspheming vs in euerie sentence of this his second answere to these our articles with such store of contumelious and odious wordes, as if that corrupt synck of his heart could neuer be emptied, the malice of his minde and venome of his tongue neuer satiate or vttered against vs, euen now as fresh as if he had not rayled enough or at all in his writings and booke before. But seing his reproches want both prose and truth, they deserue neither refutation nor repetition. Neither can they preiudize our holie profession, or vs, or anie way iustifie or excuse him before God or man; but rather add to his fearefull accompt before God, and euidently shew vnto all men, by what spirit his heart and pen were guided at the writing of these contumelious answeres. Wherein yet most strange it is, how he could take occasion to lade vs with all this vituperie, for propounding these godly articles & holy duties, especially hauing shewed withall such iust causes of our separation from their assemblies. But let vs nowe take a viewe of his reasons wherewith he hath disproued our endeuours in these articles, and see whether they be of as great validitie, as those wherewith he hath approued their assemblies in the transgressions by vs obiected. The articles, answeres, and our former replie I will not here againe insert, referring to the copies aboue.

HIs cauilling & trifling about these wordes [CHRISTES *Kingdome*] in his former answeare to our first *Article*, together with his hypocrisie in seeming to labour for CHRISTES gouernment, were by vs layde open in our replie: as also his vniust surmize, that we should hold that CHRISTES Kingdome could not be in anie, except they had that his outward ecclesiasticall gouernment, was there by vs fullie answered and *Artick 1.*

ted and cleated. He powre in his second answere as vainely endeuoreth to cleare himself of his former cauilling and hypocrisie, by denying the necessarie sense of his former wordes; and by propounding two newe questions vnto vs instead of answering our two questions vnto him, which we rather expected. Let the indifferent reader judge whether to all intendement he made not CHRISTES Kingdome only inwarde, and his ecclesiasticall gouernment but an help for the preseruation of his inward kingedome, in the first parte of his former answeare, howsoeuer afterward he vouchsafed yt to be a part of his Kingedome. Vnto his contumelious blasphemous questions we answere, That when he shall haue dulie conuinced vs of heresies, or schisme, to haue condemned a true ministrie, to haue falslie accused a true Church, then we will confesse our selues to be more then ignorant and rash: till then all these reproches shall but followe his other sinnes into Gods sight to hasten his owne iudgment. Our questions also whilest they remaine vnanswered, (and as we thinck vnanswerable,) must still lay open their bad estate and hypocrisie. In that whilest they remaine antichristian Ministers in the false Church, And haue so longe continued vnder *Antichrists* yoke and ecclesiasticall gouernment, they cannot be said either to haue or sincerelie to labour for CHRISTS ecclesiasticall gouernment, as he and they then pretended. And here by the way I must drawe two dangerous positions, and in the same obserue great contrarietie in Mr. G. vnto himself. First, In that they and he pretended to labour, and had so longe sued to Parliamentes for CHRISTES gouernment or discipline, they confesse the absence and wante of the same: For a fond thing it were to labour and sue for that which alreadie they haue. Then if they wante and haue not CHRISTES ecclesiasticall gouernment, and receiue another ecclesiasticall gouernment ouer their Church and ministrie which is not his, yt must needes be a false and antichristian gouernment: And so they and their whole Church by their owne confession stand vnder *Antichrists* yoke and gouernment, and haue not CHRIST their King to rule ouer them, except they can shewe that CHRIST doth rule in his Church by Antichrists officers and gouernmēt, which I thinck will be harde to prooue: and then are they and their Church in a bad estate. As also Mr. G. herein contrarie to himself, who erewhile affirmed this present gouernment of these BB. their hierarchie and Courtes to be the true ecclesiasticall gouernment of *christ*. And that they were not antichristian. Furder he hath obserued & reserued one special poyncte in our replie. That the kingdome of God may be in the scattered faithfull, which as yet haue not the ecclesiasticall discipline. This we graunt & neuer denied: although Mr. G. whatsoeuer he now say, then surmized the contrarie of vs, or ells had smale cause so vehemently to haue refuted this opinion. But we are content that yt shall now remaine to his vse.

The

THe second article of seeking Gods true worship, he granteth that al men ought to approue. Being demanded in our *Replie*, howe then he cõtinued in idolatrie, a Minister of idolatrie, propheeied in BAAL, and pleaded for BAAL: Or howe he could approoue our article, and yet condemne vs of schisme and heresie because we forsake their false, deuised, idolatrous worship, and seek to worship God according to his worde. To those he answereth that when we haue proued their worship to be idolatrie, and that they propheeie in BAAL, and pleade for BAAL, then he is content that men take vs for no schismatickes or hereticks. And this I hope we haue in this treatise donne, hauing shewed their worship to be deuised by man, idolatrous, abhominable, their ministrie to be as false, diriued from and exercised vnder their BAALS these Bishops; And how earnestly Mr. G. hath pleaded for these *Baals* their throne and all the enormities proceding from the same, these his owne bookes shall testifie. So that I hope we are now cleared with all men, and shal hereafter be spared of him, from the odious accusations of schisme and heresie. *Article. 2.*

THe. 3. 4. and 5. *Articles* (after Mr. G. his diuision) tending to one effect, and begetting but the same cõmon difficulties, may together be handled. The chief controuersies about the same are these two. 1. Whether these publicke assemblies of their parishes be antichristian & Babilonish. 2. Then whether the Church consisting but of priuate men, may in this estate erect & establish amongst them such offices & ordinances of CHRIST, as he hath instituted to the ministri & gouernment of his Church. Of the first, both Mr. G. & I haue now lardgly set downe our mindes: so that I leaue yt as fitter for iudgment, then anie furder discussing in this place; The reasons here repeated. 1. How their Churches are from antient discent within the Couenant. 2. And how their Church in this estate hath begotten and nourished children vnto God, as the *Martyres*, haue bene alreadie often propounded and vrged by him in his book. I hope by that time he hath wel considered of the heresies, sacrilege, and absurdities of the first, and of the vayne assumption and litle consequence of the second, as they are set downe in our answeres, he shal haue litle cause to vse them so often, or to vrdge them with such confidence & bitternes. For when Mr. G. shal prooue, that a Nation so highly apostatate & fallen from the faith, so deiply plunged into such execrable idolatries, abhominations, & hardnes of heart, as in the papistical corruptiõ, stil continueth in this estate a true established visible church, within ye outward Couenãt of God, so far as we may & ought to iudge by his worde, thé doubtlesse for mie part I wil graunt yt a sounde *Maior proposition*. And if he shal bring the church of *Rome* for instance in the *Minor*, I must then yeild to his argumẽt. Because ye church at *Rome* was sometimes rightly gathered, established, and within the couenant. Yet euen then I suppose yt wilbe harde for him to make the like assured proof, that euer her daughter of *England* was rightly establi- *Art. 3. 4. 5*

 shed into

into that christiã order & within the couenant? But I doubt rather, and by her present estate iudge, that she was among the children of her Mothers fornications, and therfore without the Couenant. To the second reason it will also hardly followe, that because some faithful men haue bene called to some generall knowledge of God and of *Christ* in this estate, and because they in their ignorance cõtynued in the same estate, that this should therfore iustifie the outward estate of the Church which the worde of God condemneth, or prooue yt in this estate the true established Church of *Christ*, when they haue nothing aright according to *Christes* ordinance, as we haue prooued in this treatise, whether I refer for a more ful answeare of these reasons, hasting to the second poyncte.

Rev. 17. 2. Deut. 23. 2.

Wherein I before shewed how God commandeth al his faithful seruantes (of what estate or degree soeuer) to flee out of Babilon the false Church, and being escaped not to stand still, to remember the Lord a far off, to let Ierusalem come into their minde, to goe vp to SION, to seeke out and to repaire vnto the place where God hath put his name. To seek the Church and the kingdome of CHRIST, to take his yoke vpon them, to assemble togethes in his name, with his promise of direction and protection; and with his authoritie to establish his offices and ordinances amongst them, giuen by him to the ministrie and gouernmẽt of his Church vnto the worldes end, there to leade their liues together in all mutuall duties, in his holie order, faith, and feare. Now as we shewed all perticular and priuate men whosoeuer, to be called out of the false Church from confusion, and out of the world from dispersion, vnto the true Church vnto order. So likewise shewed we, that all these faithfull persons whosoeuer, were as yet but priuate men at their first comming out of the false Church and gathering together, none of them being as yet called to anie ecclesiasticall office or function in the Church, yt not being as yet established into order. Wherevpon we concluded, and still of necessitie enforce, That seing God calleth all his seruantes out of confusion, and will not haue them liue in dissipation or disorder, but only in this order which he hath prescribed in his worde; And hath giuen his Church authoritie and commandement, to erect, retaine, and obserue this order vnto the worldes end; And seeing in this estate the Church now consisteth but of priuate men; That therfore the faithfull being as yet but priuate men, ought by the commandement of God to assemble & ioyne themselues together in the name & faith of *Christ*, and in all mutual dueties orderly to proceede according to the rules of the worde, to a holy choice & vse of such offices & ordinances as *Christ* hath ordayned to the seruice & gouernment of his Church. And sure were not Mr. G. as forgeatful as he is ignorãt of the scriptures, he could not but haue seene by the verie phrase the first proposition confirmed by many scriptures; The secõd by many prophecies of this general defection; and if not verified in these present tymes, yet he cannot denie but in some

Anabaptisticall. / their gathering of a ch. & ordayning of officers. /

ſome former not long ſithence. Therefore whileſt he fighteth with the concluſiō, he but ſpurneth againſt the prickes, bewraieth the folly of his owne heart, and no waye auoydeth or defendeth the daunger therebie.

His beſt anſweare to this reaſon, or rather manie reaſons ſummed vp, is (as he thinketh) to tourne it away by two queſtions, and by manifold contumelies againſt our poore perſons; or (to ſay as yt is) by inaudible blaſphemies againſt the Church of God: likening the aſſemblie of the faithful gathered in the name, and ioyned together in the faith of *Chriſt*, proceeding to th'eſtabliſhing and exerciſe of *Chriſtes* ordinances; to the rebellious company of *Corah, Dathan, & Abyram*, to a rowte of mutynous prentices aſſembled without leaue of their Prince to chuſe a Lorde Maior &c. His firſt queſtion is, That if all were priuate at the firſt comming out of the falſe Church, who they were that caled them together? Or whether their cōming together doth make them otherwiſe then priuate? We anſweare, that for anie thing we can ſee, or may iudge by the word, they were but priuate men that firſt caled them out of the falſe Church, and that cauſed them to aſſemble together, howſoeuer peraduenture indued with more excellent giftes, and more rare graces then other. Furder, that being thus aſſembled they ceaſed not to be priuate men, vntil they were lawfully caled vnto ſome true eccleſiaſtical office in and by the Church. Yet al this notwithſtanding, the Church in this eſtate nowe conſiſting onlie of priuate men, ought to procede to a right choice of Miniſters &c, according to the commandement of God. His next ſtombling-block or queſtion, is; *VVho ſhould ordaine theſe Paſtors & Elders. And whether we euer read of any ordained but by Apoſtles, Euangeliſtes, Paſtors, Teachers, and Gouernours? And whether that power vvas not at the firſt deriued from th'extraordinarie Miniſters to the Ordinarie.* To this we haue aboue anſwered, where wee entreated of the ordination of the Miniſters of *England*, and here againe doe anſwere. That the Church had alwaies the power to chuſe and ordaine their owne Miniſters, wherevnto yt ought to vſe the moſt fit inſtruments, whether theſe Paſtors, Teachers, Elders (if ſuch be to be had) or elſ where they be not to be had to vſe the fitteſt meanes and inſtrumentes that God exhibiteth. For this power of ordination is not (as Mr. G. and the vntruly cleargie of theſe dayes ſuppoſe) deriued from the Apoſtles & *Euangeliſtes* vnto the permanent miniſtrie of *Paſtors and Elders*, neither belongeth yt by anie peculiar right to their offices and perſons ſegregate from the Church. But yt is giuen by *Chriſt* and properlie belongeth vnto the Church, wherevnto their Miniſtrie and perſons alſo belonge, and are by the Church to be vſed vnto this worck as occaſion is adminiſtred. And thus (if a vaile were not laid ouer Mr. G. his heart at the reading of the ſcriptures) he might finde that thoſe cheiſe builders the *Apoſtles* & *Euāgeliſtes* themſelues vſed this power, not to take yt from the Church, but therein to aſſiſt the Church, As we reade *Act.* 13. Where the Church being aſſembled vnto faſting, prayer, and other holy exerciſes, yt is there ſaid alſo, that they

* But, in y^e church; where are no officers?

layde handes vpon the Apoſtles, and ſent them out, though wee doubt
Act.14.26. not the Church did it by ſome one or moe of the Prophets or *Elders*, and
27. vnto the Church at their returne the Apoſtles declared the ſucceſſe of
their iourney. In which iourney alſo, the Apoſtles ordayning or rather
Act.14.23. helping the Churches to choſe and ordaine Elders, the word cheirotone. ſames lifting vp handes, whereby the whole action of chuſing & ordeyning is expreſſed, doth clearly giue the propertie and right therof vnto the Churches, and not vnto the Apoſtles only. who, as alſo the *Euangeliſtes*, did but inſtruct, direct, help, and aſſiſt the Church herein, and not pluck away this power from the Churches. Likewiſe the rules for the choice and ordination of Miniſters in the *Epiſtles* to *Timothie* & *Titus*, and other places of ye ſcripture, as *Rom.12. 1 Cor.12. Eph.4.* are not particularly directed or committed to the cõſiſtorie of Elders, as they cal yt, ſequeſtred & withdrawen from the Church, but vnto the Church conſiſting of al the members. which is therevnto to vſe (as in all other publicke & waighty cauſes) ſuch meet & fit inſtruments as the Lorde affordeth and apoyncteth. Neither is this action of approbation, and acception, or ordination of Miniſters ſo ſeuered or diſioyned from the election as
that ch. wout Elders may ordayne Miniſters.
theſe men dreame: Or ſo tyed to the office or perſons of the Elders, as the Church might either not ordeyne, or not ordeyne without Elders. And aſwel might ye Elders take into their hands the elections, excommunications &c, of the Church, as the ordinatiõ in this maner; Againe if the ordination were thus of neceſſitie tyed to the handes & office of Elders, how thẽ ſhould the Church after this general defection & cor-
Reu.6.12. 13.14. ruption vnder *Antichriſt* (where al the ſtarres were fallen to the earth, and the whole ſhape of the heauen departed away as a booke wrapped vp, a new & ſtrange miniſtry brought out of the bottomleſſe pit with him,
Reu.9. as wee reade) euer recouer or haue anie true Miniſtrie againe in this world? where ſhould they haue true Elders to ordaine their Miniſters? In the falſe and papiſticall Church there can be no true Elders or Miniſters of *Chriſt*. The true members of *Chriſt* can not be made the members of that *Beaſte*, the members of that *Harlot*. The true Miniſters of *Chriſt* cannot belong vnto, neither can adminiſter in the falſe Church, but only belonge vnto and adminiſter in the true ſtabliſhed Church of *Chriſt*. But now in the tyme of this general apoſtaſie and papiſtical corruption Mr.G. cannot ſhewe anie where anie true viſible eſtabliſhed Church vpon earth, with the true miniſtrie, gouernment, worſhip, ſacraments, ordinances of *Chriſt*, howſoeuer in a ſingular conceipt of his owne, he haue pleaded the Church of *Rome*, and her daughters in their deipeſt apoſtaſie, to be in the true Church, they and al theirs within the Couenant from antient diſcent, to haue the true ſeale therof, namelie baptiſme, there giuen vnto them all. Yet here not being to be founde anie true chriſtian Miniſters or Elders, who ſhal now ordaine their Miniſters, at their firſt comming out of popery & departing from the Romiſh Church? For nowe we wil transfer the caſe from our ſelues (who are ſo odious in Mr.G. his eyes as no good thing wilbe allowed in or to vs) vnto themſelues.

When

When they first came out of poperie were they then *Corah* his companie, an assembly of mutinous prentices? Were they not all priuate men? Or which of them was otherwise? Ordinary or permanent Ministers they could not be: because there was no true visible established Church vpon earth, and for a thowsand reasons that might be drawen frō the forgery of their office, administration &c, in y^e popish Church. Extraordinarie Ministers, Apostles, or Euangelistes they could not be, because (as we haue aboue proued) they were ceased after y^e foundatiō was once laide, and y^e work rightly erect according to the true paterne. Neither finde we to any one established Church, the offices of Apostles or Euangelistes perticularly giuē, belonging, or erected in anie of them as a ministri of contynuance. Neither had these mē the caling due to Apostles & Euangelistes. Nor yet did they chalendge or execute anie such office, as appeareth by their writings and profession, where they would not haue bene ashamed of y^e ministry God had caled them vnto to haue published themselues such as they were. But if so be they had donne this, yet their practize being so disrepant from the Apostolike paterne & worke of the former Euangelistes, we might not at any hand accept them for such. Thus then at their first comming out of the false Church, and gathering together, they were but priuate men.* What then, were they hereticks & schismaticks for departing out of the false church? were they cōuenticlers, sectories &c, for assembling together? were they vsurpers and intruders without caling, mutiners, rebels against Princes, and abridgers of their power, and withdrawers frō their obedience & allegeance for dissuading the people frō the false Church, the yoke of *Antichrist* & al their detestable idolatrys and enormities, for caling them to the communion of Saincts, to procede to the choice of Ministers, and to the practize of *Christes* Testament as the Lorde shoulde reueale vnto them? Al this they did, or at the least professed & endeuored to doe. Yet I hope Mr. G. that so buildeth their Tombes and garnisheth their sepulches, wil not thus say of them, howsoeuer he rayle on vs that doe and profest to doe no whit more. If they were faithful Christiās, such are we: holding the same commune faith with them & al Saincts, not (as yet) truly chardged, or duly conuinced of any one error contrary to the faith. They left the false Church, so do we. They assembled & ioyned together in the faith of *Christ*, so do we, or at y^e least would doe. They were but priuate men, and so are we. They herein are not iudged to haue offended God or their Prince, and why should wee for the same? They herein did more, then to come out of *Babilon*, They did more then sweepe or repaire the house, for they proceeded to the choice & ordination of Ministers, to the building of the house &c, Or elles Mr. G. by his owne reasons must condemne them, the Church, and al the ministrie of the land, yea of all *Europe*, as wel as vs.

* The case altogeth^r vnlike.

IF he alleadge that though they left their popish administration, and to administer in the popish Church, yet they left not that ministerie they there had. Wee answere (as we haue answered) that they receiued no better

no better miniſtrie in the falſe Church, then the falſe Church could & did giue them; neither could they bring anie better out, thé they there receiued. But the true miniſterie belongeth not to the falſe Church, neither cā the falſe Church ordaine true Miniſters. Againe whoſeuer leaueth the publick adminiſtration of his Miniſtrie, forſaketh his Miniſtrie: But they left the publick adminiſtratiō of their miniſtrie. The like argument may be drawen for leauing the Church whereof they were Miniſters. And yet to ſtop his mouth farder, if the Martyres and firſt witneſſes had a true miniſtrie, ſuch alſo haue ſondrie of vs whom he termeth *Browniſtes* &c, yea by ſo much a better, as he holdeth the miniſtrie of the Churche of *England* better then the miniſtrie of the Church of *Rome*. Yea if *Mr. G.* his owne miniſtrie be good, ſuch & the ſame haue diuers of vs had, and are as yet vndiſgraded, otherwiſe then by vnfaigned repentance of ſo deteſtable a Miniſtrie. So that if they loſt not their miniſtrie by forſaking the Churche they receaued it of, and exerciſed it in; why ſhoulde *Mr. G.* be ſo ſeuere to iudge others, that may make the ſame plea? If they ſaye they left not the Church of *Rome* but the corruptiōs therof, what ſhould let vs to alleadge the ſame nowe againſt them, if we would ſtand vpon thoſe ſhiftes & doublings, But we vſe no ſuch coloured excuſes, neither relye vpon mens perſons and doinges. wee haue the expreſſe commandement of God for our warrant of al thoſe thinges we doe, or refuſe to doe, and ſtand to make proofe & tryal therof by the ſame word, gladly ſubmitting our ſelues, al our actions and whole faith vnto this tryal. Although alſo we haue and vſe th'examples and practize of theſe faithful, that firſt came out of the popiſh Churche, and enterpriſed the erection and practize of *Conſtes* Miniſtrie & ordinances amongſt themſelues, according to that meaſure of knowledge God gaue them. Whoſe errors though wee ſhunne (neither will mainetayne our owne when they ſhalbe ſhewed vs, cleauing onlie to the true paterne of Gods word) yet make we their preſidēt a bulwark for vs againſt theſe cauilling emmies; Who muſt, for doing theſe thinges either condemne them, and ſo themſelues, and their whole Church and doings with them, Or ells with no ſhame or iuſtice condemneus of hereſie, ſchiſme, ſectes, preſumption, intruſion, rebellion &c, for doing the ſelf ſame thinges they did, or at the leaſt profeſſed to doe; yea for doing them better & nearer the true paterne then they did. If they in this doing neither intruded without caling, nor preſumed aboue their caling, Why are we iudged for this doing to doe both? yea for this ſaying, to haue put an halter about our neckes? Doth not this our hange-man & executioner (that with ioye ſpeaketh of the chaynes and fetters, that theſe bloodie Biſhopps lay vpon the faithful ſeruantes of *Chriſt*, for leauing their antichriſtian yoke and ſeking *Chriſts* heauenlie gouernment) put with the ſame hande, and triſe the halter about theſe godlie Martyres neckes, yea about his owne and his Lorde Biſhops neckes, and al the Miniſters neckes of the land? that haue no other defence for their vngodly miniſtry and doings, then the

Bloodye Byſshopps.

erroneous

erroneous practize of these godly Martyres, who (as hath bene proued) were but priuate men at their first cõming out of popery & erection of these Churches, as we now be? Mr. GIFF. had not best shew vs manie of these trickes of *legier du main*, lest he entnarrle & choke himself with the same halter he would cast about our neckes, and kil himself & his whole Church with that sharpe weapon wherwith he would kill vs at once in his furious moode. For sure if it be vnlawful for priuate men to assemble, and in this estate to proceede to the election & ordination of Ministers, then by the same lawe was it vnlawful for them so to doe. Then are all these Bishops & Ministers priuate men, vsurpers; no more true Ministers, then such a one as the mutinous prentices should make *Maior*, were a true *Maior*. Yea let me goe furder, if the Church consisting of priuate men, may not in this estate erect and ordaine *christes* true ministrie amongst them, then is there no true ministri vpon earth, neither euer can be, vntil God raise vp new Apostles and Euangelistes, and buildeth a new Church vpon a new foundation, which shalbe when we haue a newe *christ*. And then Mr. G. shal haue his dreame. For he saith that when God will haue his worke donne, he will raise vp extraordinarie workemen thervnto. But where read Mr. G. this politiõ, if not amongst the *Anabaptistes*? Sure he neuer founde it in the new Testament, where we haue the minde of *christ*, a perfect foundation, an accompleat ministrie, vntil *christes* comming. So that we neede not to say in our heartes, who shall ascend vp to heauen for vs, or descend from heauen vnto vs, or goe ouer the sea for vs to bring or teach vs the Commandement of our God, when the worde is so neare vs euen in our mouthes and in our heartes for to doe yt. Therfore when Mr. G. shall make his proofe of this assertion, And shew his warrant and promise that God will now raise vp to his Church extraordinarie worckmen, and that til then no priuate men ought to proceede to the choice and ordination of Ministers, but to tarye and expect this promise of the Lorde: Then surelie we will acknowledge him no false Prophet, no Anabaptisticall dreamer, and that we haue presumed ouer far vpon the Lordes authoritie and commandement giuen to his Church vnto the worldes end, to chuse and ordaine his ministerie, and to practize amongst them whatsoeuer he hath commanded. But nowe because this were to bring *christ* from aboue, and againe from the deade, because also we haue Gods direct commandement to goe out of the false Church; being come out, to assemble and ioyne together; and being so ioyned, to proceede to the erection of his ministrie and practize of his ordinances, and haue his authoritie & promise of blessing to these proceedings, because we haue the practize of *christes* Apostles in planting the primatiue Churches, and now latelie th'examples of such as endeuored to build this Church they liue in, we dare not by any vayne hope or threates of this false Prophet be drawen to neglect so great salluation, to continue either in apostasie or disorder, and to transgresse or neglect the Lordes commaundement.

& erroneous practize of those godly Martyrs.

Absurde.

they haue presumed so far

THe next obiection againſt vs is drawen from an eſpeciall obſeruation in our firſt *Artide*, where we confeſſed the vniuerſal Church and kingdome of CHRIST to extend to all ſuch as by true faith apprehend and confeſſe CHRIST IESVS, howſoeuer they be ſkattered, and whereſoeuer diſperſed vpon the face of the whole earth. Hence Mr. GIFF. concludeth, that ſeing the faithfull may be in ſtate of grace and haue CHRIST their Kinge, though they liue not vnder that gouernment & order that CHRIST hath eſtabliſhed in and to his Church, therfore it is not neceſſarie for priuate men to ſet yt vp. Sure this is a weake argument, and not worth half the noting & obſeruation he hath made of yt: we muſt for all this denie yt: and finde no more conſequent, then if he had therfore concluded that the communion of Saincttes, the miniſtrie and eccleſiaſticall gouernment of CHRIST are not to be ſought of the faithfull, becauſe ſome faithfull may be ſaued that liue not in an eſtabliſhed church, vizt: ſuch as are in captiuitie, ſicknes, age, or in ſuch times & place, as they knowe not where to finde one day of the Sonne of man. He might aſwell conclude, that becauſe God is able & doth ſaue ſome in the falſe Church, Therfore priuate me ought not to forſake the falſe Church. God is able to ſaue ſome in diſperſion out of the eſtabliſhed Church, Therfore priuate men ought not to ſeek the eſtabliſhed Church.

Luk. 17. 22. &c.

THe laſt & greateſt matter is, that we runne before the Princes commandement, whoſe dutie it is to reforme Churches. Priuate men might not ſo much as ſweepe them, much-leſſe build them. For this is to erect a ſtate & gouernmet, becauſe the power of the Church is both publicke & greate. We haue aboue ſhewed, that y^e Church hath Gods cōmandement & authoritie alwaies, to erect *Chriſto* miniſtri & gouernment amongſt them. That the Church in this eſtate conſiſteth only of priuate men, neither are there anie true Miniſters anie where to be found vpon the earth: neither any extraordinarie Miniſters to be looked for, ſeing they are long ſince ceaſed. Therfore the Church in this eſtate conſiſting only of priuate men, ought to erect this miniſterie and gouernment: elſ ſhould they alſo ceaſe and neuer be had againe vpon the earth: and ſo ſhould there neuer be any eſtabliſhed Church, miniſtrie, Sacramentes &c, agayne in this world. yet here muſt be noted by the way, that Mr. G. runneth too much vpō, and wreſteth too far theſe wordes [*priuate men*] when we ſpeake of the Church conſiſting only of priuate men. Now vnto his crimination, the Church hauing this cōmandement & auctoritie giuen of God vnto the worldes end, we before ſhewed him that no Prince might take it away, or without great wronge hinder them from the performance hereof. yea that the ſeruantes of God ought not to be ſtaied from doing the cōmandements of God, vpon anie reſtrainte or perſecution of any mortall man whoſoeuer. For this we alleadged the examples and practize of the Apoſtles, who then had bene guiltie of the ſame diſobedience & rebellion, if Princes in this buſines had bene to be ſtayed for, or their reſtrainte had

ex abſurdo, ſaith, q^d ſibet.

Princes not to be ſtayed for, in reformation.

had bene a sufficent let. yea that persecution and the crosse of *christ* were vtterly abolished, if the Church and faithfull were not to proceede in their duties, vntill Princes giue leaue. We shewed also, that the obedience and practize of Gods will was no disobedience or preiudize to the Prince. That we attempted nothing beyonde our calling, neither transgressed in our calling. we medled not with the reformation of anie publick abuse either in the common wealth or in their Church, otherwise, then by prayers vnto God, and godly exhortation. We only according vnto Gods commandement refrained from their idolatrie and other publicke euils, and assembled together in all holy and peaceable maner to worship the Lord our God, and to ioyne our selues together in the faith vnto mutual duties. This we shewed to be the duetie of euerie priuate man that would be saued, to leaue the false Church, and to seeke the true Church. And being thus assembled & ioyned in the faith, we shewed it to be their dutie together to seeke that ministrie and gouernment which *christ* hath left vnto his Church, and for the Church to erect the same.

What meaneth this? is not this to make a Reformation?

VNto the Apostles proceeding without the licence of Princes he maketh a double answere. One in respect of the persons of the Apostles, that they were furnished with a special comission and authoritie from CHRIST himself to set vp his kingdome: which commission and power the Pastors and Teachers succeslively receiued & deliuered ouer to others, so that priuate men may not haue this power. The other in respect of those Princes in the Apostles tyme, which were all heathen, and therfore it had bene bootlesse to sue to them. But where there is a christian Prince that holdeth the fundamentall poyncles of the christian faith (though otherwise this christian Prince doe erre in some matters of doctrine, or touching the rules of discipline) euerie godly priuate man is to keepe a good conscience, not breaking the vnitie and peace of the Church. But not to take publicke authoritie to reforme.

THese instances of the persons of the Apostles and Princes as they are litle to the purpose, so doe they him as litle good. If the commandement of God were sufficient warrant to the Apostles to doe their worke, though al the Princes of the world resisted; then must the commandement of the same God be of the same effect to all other instrumentes, whom it pleaseth the Lorde to vse in their callings to his seruice also, though all the Princes in the world should withstand and forbid the same. For neither dignitie of the persons that are vsed, make the commandement of God of more authoritie or necessitie to be donne, neither yet the greatnes or the goodnes of the persons that withstand this commandement of God, make yt of lesse authoritie or necessitie. Onlie let the seruantes of God be sure to haue the commaundement and calling of their God for that they doe, and then they needs not feare the Powers that are placed of

Because they cannot auswer this Argument.

or your hand not.

Rom. 13.

of God for the praise and not for the punishment of the good. Our question then is not whether priuate men may doe that which is not their dutie, to which they haue no commaundement, as this accuser surmizeth to bring vs into danger and hatred; But whether they may not doe that which God commaundeth them, within the limites of their caling. As to forsake idolatrie and the false Church, to seke the true worship of God in the true Church, though all the Princes of the world, whether beliewers or infidels should forbid the same; And this we affirme to be the dutie of euerie perticular person, whosoeuer forbid. We say not now that priuate men may reforme the false Church, abolish publick idolatrie, or depose a false ministrie that the Kinge setteth vpp. This were to breake the bounder of their calling, to intrude vpon the Princes office; and great cause had they then to feare, for he beareth not the sworde in vayne. Againe, our question is not whether it is the office and dutie of Princes to see abuses reformed both in the Church and common Wealth (which we thinck no man so be so ignorant or barbarous to denie, except the [illegible]) But whether the Church ought not now amongst themselues freely to practize CHRISTS Testament, either in erecting his officers and ordinances, or in reforming or correcting anie fault or abuse that ariseth amongst them, vvithout staying for the Princes licence; yea though the Prince should vpon the paynes of death forbid. This we affirme to be the dutie of euerie perticular Congregation, CHRIST hauing therfore giuen vnto each and all of them his sacred power and auctoritie to binde and to loose in earth, and to doe all thinges whatsoeuer he hath commaunded them, vvith promise to be with them vnto the end of the world. He hath giuen them the two edged sworde of his mouth to cut downe all sinne. The mightie spirituall weapons of his worde to bring in captiuitie euerie thought to the obedience of CHRIST, to to the ouerthrowing of all munitions reasonings and sublimitie lifted vp against the knowledge of God, and to haue in a readines to reuendge all disobedience. To cast sinne into the *Eph.*, and the talent of Gods iudgment vpon yt, and to remoue yt out of the Church with all power and celeritie, with the vvinges of a Storke and the wynde vnder their vvinges, and to lift vp the *Eph.* betwixt the heauen and the earth in the eyes of all men. CHRIST hath giuen this auctoritie to his seruantes whom he hath left in his house, and hath commaunded them all therfore to watche together. To obserue and avoide them that cause anie diuisions or offenses contrarie to the doctrine that they haue learned. To contende for the maintenance of the whole faith. Not to intermit or to be withdrawen from anie part of the same by anie man or Angell, for persecution or anie thing that man can doe vnto them: euerie where vvarning, instructing, and exhorting his seruantes not to feare persecution for righteousnes sake, to take vp and beare his crosse daylie &c. Likewise for the neglect of those thinges God reproueth and stirreth vp the Churches

To

*The same thing, in other words.

Math. 18. & 18. 20.

*Seditiously, enough.

2 Cor. 10.

Zech. 5.

Marck. 34. &c.

Rom. 16. 17.

Iude. 3.

Gal. 1. 8.

To repent and to doe the first workes, or ells he wil come against them speedily, and remoue their candlestick. To repent or ells he wil come against them speedily and fight against them with the sworde of his mouth, Commending those Churches that kept that they had, the worde of his patience in persecution, promising them the Crowne of life, if they remaine faithfull vnto the death: to make them that ouercome pillers in the Temple of God &c. Reu. 2. 10 & 3. 10. & 11

Mr. Gifford he is contented, that vnder heathen or popish Princes the Church now may reforme or proceed in the practize of the whole will of God, but at no hand where the Prince possesseth the faith in the fundamental pointes, though otherwise he erre and misleade the whole Churche in some matters of doctrine, or touching the rules of discipline. In these abuses and corruptions euerie priuate man is to keepe a good conscience, but none to take publick authoritie to reforme: Because these Kinges are principal members of the Church &c. What cleare conscience any priuate man that yeildeth to these publick seene errors or transgressions, Or the whole Church, whilest yt wittinglie doth, or suffereth these thinges to be donne, can keepe, we haue aboue shewed in the SECOND PRINCIPAL TRANSGRESSION. How expressie contrarie this leauened traditionall proposition of Mr. G. is to all these Scriptures and doctrines aboue recited, is so euident to all men, as yt needeth no further or larger refutation. If God haue committed his whole worde vnto his Church, as the foundation of their faith and of euery action they doe, commanding them to stand to the death for the maintenance of the whole truth and the holy practize of the same; and to cast out in his name and power all, that publicklie and obstinatlie hold anie opinion, or that so commit anie transgression contrary to his worde: If God for the neglect hereof haue menaced to come in iudgment, and exhorteth the Churches vpon the first discouerie hereof to speedie repentance; Howe can Mr. G. perswade the Churche to contynue wittingly in open errors & publick transgression, or in this estate promise them peace? The holie Ghost hath not set downe this as a note of a true Prophet: Neither hath God promised anie peace to the, that wittingly contynue in any error or transgression, vntil they repent: Doth not one deade flie putrifie and cause to stincke the whole oyntment of the Apothecary? A litle leauen make sower the whole lumpe? Wee would knowe of him therfore, whether that diueliish distinction of *fundamentall* errors and transgressions, and such errors and transgressions as he holdeth not *fundamentall* (whereby he turneth away the practize of what part of Gods worde he lusteth, and iustifieth (or at the least tollerateth) what open errors & publick transgressions of Gods worde he lusteth) will excuse him, or anie that wittinglie breake the least of Gods commandements? And whether the authoritie or christianitie of anie Prince wil in that daye excuse before the Lorde anie man, that hath at the Princes commandment committed, much more contynued to committ, anie transgression, without vnfaigned repentance? Deut. 13. Ier. 6. 8. 23

But if the least error be contrarie to true faith, the least transgression sinne, and no knowen sinne or error to be committed or continued in: howe can he perſuade the Churche to commit or to continue in anie error or tranſgreſſion? ſo highly to tempt and prouoke the Lorde? And now to the poynct, we would know of him whether anie Prince, much-leſſe a chriſtian Prince, may abrogate the commandement of God, or take away that power and authoritie that God hath giuen to the Church vnto the worldes end? If not, but that the commandements of God remaine alwaies the ſame, and the Churche hath the ſame power vnder a chriſtian magiſtrate, that vnder a heathen, why then yt ought not to proceede to the obedience and practize of Gods worde, whether in correcting and redreſſing faultes, or in going forewarde in the wayes of God as they are reuealed vnto them, as well and freelie vnder a Chriſtian Prince as vnder an heathen? Is it becauſe a Chriſtian Prince is the principall and greateſt member of the Church? why by ſo much the rather ought and the better may the Church doe it, hauing now ſuch a ſingular help and rare accomplement of ſo pretious a member. Euerie true member is giuen for the help and comfort, and not for the hindrance and hurt of the body: Wee may then much better conclude, that the Church vnder a chriſtian Prince may procede with all freedome in the ſincere practize of CHRISTES Gospel: becauſe he is a member of CHRIST & of the Church: then vnder an infidel Prince, that is an enimie to CHRIST and to the Church.

* vnder ſuch the Writer, a barbarous meaning.

ANother reaſon he bringeth, whie the Churche vnder a chriſtian Prince may not reforme without his licence, or vntill hee will; becauſe it is the office of a chriſtian Prince to reforme the Church, and therfore the Churche in taking ſuch a publicke worke vpon them, ſhoulde but vſurpe and encroch vpon his office. Becauſe wee are ſo apt to miſ-vnderſtand one an other, and to take words in too lardge or ſtraight a ſenſe, it were good wee ſet downe what is meant by this *reformation* here ſpoken of, before we proceede. Wee meane then by *reformation*, to reduce all thinges and actions to the true antient and primatiue patterne of Gods worde. This we graunt to be the office and duetie of the Prince to doe aſwel in the Church as in the common Wealth. The Princes eye may ſuffer no tranſgreſſion of Gods lawe, he is to ouerſee, and ſee euerie one to doe their dueties in the office and caling God hath placed them. Yet is this no preiudize to the Chriſtian libertie and power of the Church, no impediment to anie member therof, but rather a ſingular preſeruation of all dueties, and an excellent inſtigation of them all to doe the wil of God in their calings. For in all this here is no power giuen the Prince to reſtraine anie iote of the libertie and power of the Church, or to with-hold anie one perſon from doing the whole will of God in their caling: Much-leſſe is here anie power giue the Prince to drawe or compel the Church or any member therof to the leaſt tranſgreſſion or error: yea when the Prince ſhall in-

* Iſthat defining & determining, what is gods worde?

anie

anie thing be founde contrarie to God, God is then to be obeyed rather then man. And this is no disobedience to the Princes soueraigne and supreame power ouer al persons and causes ecclesiastical or ciuile, is no preiudize or impediment to the Church, or to anie member therof, from doing the whole will of God in their calings: So in like maner are not the proceedings of the Church according to CHRISTES Testament, any derogation from or enchrochment of the royal power and prerogatiue of Princes, as this false Prophet out of the mouth of Sathan woulde perswade: but rather a singular preservation and most rare illustratiō therof. Whose reignes are neuer so glorious as when, or glorious but when, God is worshipped and obeyed according to his reuelled worde, and those most cherished and fauored, that are most faithful therin. In the Church of CHRIST are al duties most faithfullie taught, and no knowen transgression of anie knowen duetie suffred, either to God or man. Howe then can Sathan himself say, that the proceedings of the Church, or rather of christ in his Church, are contrarie to, or derogate from the royall power of Princes? They cannot be of God that thus set at variance these blessed powers which God hath so conioyned and contempered for the mutual help each of other, and the seruice of his glorie. No it is the false Church and this antichristian hierarchie that are preiudicial vnto, enchroch vpon, and vsurp the Royall authoritie, power, iurisdiction, rites, honors, prerogatiues, lads, palaces, pomps &c of Princes. The true Church both knoweth how to obey the Lorde, and their Prince in the Lorde. They vsurpe not the Princes office when they reforme anie publick fault in the worship, administration, gouernment ecclesiastical &c, but execute their owne office. For this is not the Princes office to doe in person, but to commande the Church to doe it by such instrumentes as God hath therunto ordayned. This commandment of the Prince doth neither giue the Church more power, or make the action more lawful. Neither doth the prohibition of anie Prince take away this power of the Church that God hath giuen, or make the action that God hath commanded more vnlawful. How then doth the Church more sinne in doing these duties in reformation and correctiō of publick faultes, and proceeding in the practice of Gods will, (which God hath commaunded to be done by his Church) then anie priuate man sinneth, when he correcteth anie fault in himself or in his family, or beginneth to doe anie duetie (which he before neglected) without his Princes licence? Seing the Princes eye, power, and office extendeth aswell to ciuile as to ecclesiastical duties, aswell to priuate as to publick reformation, yea the Princes licence in al Christian consideration, extendeth to al godly duties & honest actions, euen so as many things either to be donne or to be left vndōne, as the cōmandements of God extend vnto. For he is the Minister of God for y^e praise of them that do wel, and for the punishment of them that doe euill. when the Prince resisteth or suffreth not the worde of God to haue free passage, he sinneth & doth

not

A daungerous, & slye profession leading to tyrannie.

Sinfull comparison.

not his duety. But this cã be no excuse for vs to cease to doe the wil of God, or to intermit our duetie. If he drawe the sword and smite vs for wel doing, that but augmenteth his sinne, and the blessing of God resteth vpon vs that suffer for righteousnes sake. wee may not for feare of persecution, or for the indignation of Princes leaue the commandements of God vndonne. For that were with this false Prophet to mancipate the lawe of God to the wil of Princes, and vtterly to abolish the crosse of *Christ* out of the world, For Princes neuer punish mẽ for obeying, but for breaking their hestes. Beastly then & hellish is the speach of this mã, That saith, the Church refuseth the peace of their Prince, and prouoketh him to strike, when they either reforme such faultes as are in the Church, or proceed to doe such things as God hath commanded them, though the Prince forbid and wil not giue licence. But especiallie where the blasphemer is not afraid to say, that the Church when it procedeth to the establishing and practize of *Christes* ordinances, erecteth a state & gouernment of their owne. Doe they erect anie thing of themselues, or that CHRIST himself hath not erected? Is not this to accuse CHRIST of treason, becausse he saith he is a Kinge? And his seruants of sedition, becausse they set vp his kingdome without the licence, and against the will of Princes, though it cost them their liues for the same? Is not this man a faithful seruant of CHRIST, a faithfull subiect to his Prince that so reprocheth CHRISTS heauenlie kingdom, reiecteth his ordinances and commandments to make them depend vpon the wil of Princes, that so seduceth his Prince, and would drawe her into battell against God almighty and his Church? Yea if to set vp *christes* kingdome in a christiã estate without the leaue or licence of the Prince or state, be rebellion and disobedience, a derogation from their sacred power, an intrusion into their high office, how then will he excuse our Sauiour CHRIST himself? who being borne in the flesh, but in th'estate of a subiect and a priuate man (hee neither being Minister of the Temple, nor magistrate in the commõ Wealth, and that in a godly state vnder faithful magistrates, as himself acknowledgeth) did notwithstãding by al meanes indeuour to set vp his kingdome, preached, baptized, caled al men vnto him, although the whole state and gouernours earnestly forbad and resisted him. Those gouernours were to be obeyed, and he himself was obedient in al things, as became a true subiect. If it be answered that he did it by the especial commission and commandment of God; Wee readilie graunt that a sufficient warrant vnto him before God and men: as also vnto all others that haue the commandement of the same God for that they doe. But what is this to our question? Whether the Church or such as haue authoritie from God, ought to be stayed from doing the commandment of God, by the inhibition of a christian Prince or state? Wee graunte it high sinne and intollerable presumption for anie that haue not authoritie of God, to enterprise to doe anie thing in the Church, whether with or without their Princes licence. But if yt be vnlawful for the Church, or such

such as haue auctoritie of God, without the licence of their christian Prince or gouernours. Then verilie our Saniour & his Disciples offended herein, who stayed not to doe the will of his heauenlie Father for the threates & laying wayte of the Rulers. Furder, if it be vnlawfull & derogatorie to a Christian Princes office & auctoritie, for anie to doe Gods wil in their callings, and for the Church to proceede in the practize of CHRISTES Testament, though against his wil, Then is it also vnlawfull vnder a heathen Prince. For the christian and heathen Princes haue one and the same auctoritie, office, duetie, to see all thinges both in the Church and in the commune Wealth donne according to the will of God. There is the same reuerence and obedience (though I say not the same bowells of loue) due to the heathen, that is due to the christian Prince in regarde of their office. The heathen Prince shall answere aswell as the christian for the neglect of their duetie, for the abuse of their power and place. And thus also if Mr. G. doctrines be sownd, the Apostles likewise sinned against the auctoritie of Princes, in erecting CHRISTS kingdome, and the Churches in proceeding to receiue the same, and to doe the wil of God, without their Princes licence, and notwitstanding their prohibition, Seing that the vnbeleeuing Princes haue the same place, office, and auctoritie, and ought to haue the same obedience in respect thereof, that christian Princes haue, or ought haue. And sure most diuelish and detestable are these two published and generallie receiued opinions of these contrarie factions of our English Cleargie men, The one giuing out, that the forme of ecclesiasticall gouernment prescribed in CHRISTS Testament, practized by the Apostles and primatiue Churches in the tymes of persecution, is not nowe necessarie or tollerable vnder a Christian Prince. The other giuing out, that those ordinances and that gouernment which they acknowledge CHRIST to haue instituted and prescribed to his Church vnto the worldes end, may not nowe, vnder a christian Prince, be put in practize by the Church, if he forbid the same, as they might, ought, and were vnder heathen Princes by the faithful in all ages. With the one of these blasphemous positions, the Prelates defend their outragious gouernment, and all their antichristian proceedings. with the other, the tyme-seruers these counterfeite *Reformistes*, colour and defend their perfidie, not witnessing vnto and practizing the Gospell of *Christ*, and their seruile subiection to the gouernment of *Antichrist*. By which positions both sides most impiously abrogate the heauenlie gouernment and ordinances of *Christ* in his Church, and intollerably seduce and abuse that most blessed and comfortable ordinance of the christian Magistracie. Both of them hereby shut vp the kingdome of heauen against all men, neither entring themselues nor suffring such as would, but holding the whole land vnder the enormous gouernment of *Antichrist* in the wrath of God, whose iudgment therfore sleepeth not.

shall not gett in, either his Gods will, or yr Calling.

neith^r truely related.

§.

YEt remaineth an other dangerous error which Mr. G. hath picked out of a certaine answere made by me HENRIE BARROWE to three greate Bishops of this land &c, where being demaunded whether the Queene may make lawes for the Church which are not contrarie to the worde of God. I (seeing wherat they aymed: yet: to maintayne al these popish reliques, deuises, tromperies &c, wherwith their worship & Church is pestered) answered (as I remember) to this effect. That no Prince, neither al the me of the world, nor the Church yt self, could make any lawes for the Church, other then CHRIST hath left in his worde: But I thought it the dutie of euerie Prince (especially of euerie christian Prince) to enquire out & renewe the lawes of God, and to stir vp all their subiects vnto more diligent & careful keeping of the same. This answere Mr. G. after his accustomed manet pronownceth *anabaptistically, denying and cutting off a great part of the power God hath giuen vnto Princes: and a great part of Discipline.* Proof of these chardges he maketh none, except we must take these two assertions in way of proofe, vntill he bring better. The first is, that CHRIST hath giuen general lawes or rules for matters of circumstance that be indifferent & variable in the perticulars, and so to be altered and abolished, as the peace and edification of the Church shall require. And therfore that Princes with the Church are to ordaine & to establish such orders by those generall rules, as may afterward for iust cause be altered. Mr. G. his antecedent here is so general & extendent, his conclusion so doubtful and indefinite, taking such roome to himself in both to escape & euade, as except he drawe nearer, and in his next booke take the paynes to set downe what he meaneth in his proposition by [*generall lawes & rules*] and by [*matters of circumstance*] And in his conclusion, what kinde of orders those [*such orders*] are the Prince should ordeine & establish, he shalbe so far from distressing or convincing me, as I shall neuer perceiue where he is, or where about he goeth. This when he thal doe, then I shall knowe what to answere him. In the meane tyme I confesse manie thinges of *circumstance* as the tyme & place of assembling, what scriptures to reade or to interprete, how longe to continue in prayer or prophecie &c, to be left in libertie at the discretion of the Church, to be wisely vsed according to their present occasions, to edification, order, decencie. Of these & soundrie such like, the Lord in wisedome sawe it not good to set downe positiue or permanent lawes for all Churches and tymes: because the present estate and diuers occasions of all Churches, yea of anie one Church, are so diuers & variable, that prescript definitiue lawes could not be set of such things in perticular for the space of one moneth, without manifold inconueniences & great preiudize to the Church. Of such things then as the Lord for these wise endes & waighty causes hath left in the libertie & discreation of the Church to be vsed and ordered according to the present estate and occations therof &c, may man make no prescript positiue lawes in perticular; to enioyne therby this forme, this tyme &c vpon all or vpon anie one Church, without restrayning that, which

find what do not affirme more, or otherwise in effect!

that this is a bad collection ag^st former assertion.

which God hath left at libertie, yea without cõtrolling & contraijng the wisdome of God (which no doubt is most excellently perfect euen in the least thinges) and without manie other grieuous inconveniences & intollerable preiudize to the Church of God. Much better therfore should the Prince prouide for the Church to see them duly to obserue the lawes that God hath giuẽ, and to vse their libertie aright, Or where they transgresse in either of these, to reproue or to correct accordingly, then to make and enioyne new lawes of his owne deuising, so contrarie to the libertie, yea euen to that order & discipline CHRIST hath giuen: which cannot be ioyned vnto, exercised, or preserued by anie other lawes then God hath made; as by due examination in particular of the least or best thing they thus deuise and enioyne, will appeare. CHRIST that great Architect of his house hath left vs a most absolute & exact paterne of all things belonging therevnto, vnto which no humane deuise can more be added or ioyned, then heauẽ & earth can be commingled. Wherefore we may by better right esteeme Mr. G. a corrupter of CHRISTS discipline, or rather a forger of a newe discipline, for making & bringing in new lawes into the church other then Gods lawes, Then he may pronounce vs denyers & cutters off of CHRISTES discipline, for allowing and receiuing no lawes for anie action in the Church, but Gods lawes.

this 7. or like, is mi dedo copisti.

Repugnat 2 his former copisti.

His other reason is this. Princes ought to establish the whole christian religion, to punish idolaters, wicked despisers, heretickes, schismaticks, blasphemers &c; But this cãnot be donne but by lawes made & established; Therfore Princes ought to make lawes for the Church. And I in denying this, denie a great part of that power, which God hath giuen vnto Princes. His first proposition is no more then I haue professed in mine answere. If he vnderstand his second proposition of other lawes then God hath made, I then denie yt as most false & vntrue. whereof vntill he make proofe, he hath not obtayned his purpose, nor convinced mine answere. And therfore til then must withdrawe his triumphant conclusions. I hold that Gods true religiõ is only founded vpon, and established by his owne holie worde & lawes, and not vpon or by mans lawes: And that the Prince may aswel make a newe religion, as newe lawes for religion. Furder, as I hold in Gods worde sufficient rules & directions for all actions of the Church: So hold I in the same most iust iudgments & meete punishments to euerie transgressiõ. So that the Prince can no way better advance & establish true religion then by, yea can no way establish by but yt, the promulgation, and due execution of Gods lawes: calling all men of all degrees to the hearing & sincere practize thereof in their calings, and dulie punishing al such as transgresse the same after such order proclamed & established. God hath incommended & inioyned the booke of his lawe to all Princes, therbie the gouerne both the Church & common Wealth in al things, as we plentifullie reade *Deut.* 17. 18. 19. & 5. 32. & 29. 9. &c. and 4. 6. *Iosh.* 1. 8. 1 *Kinges.* 2. 3. 1 *Chron.* 28. and in sondrie other places. The Kinge is not

made the Lord, but the Minister of Gods lawe, to which he is bownde, and for the transgression therof shall answere vnto God, as anie other person. He is placed in the seate of God, and the worde of God committed vnto him, not to alter or neglect the least part thereof, Not to make newe lawes, but to keepe & see obserued those lawes which God hath made. Greate then is their ignorance that thincke not that God hath giuen sufficient instruction & direction in his holie worde for all actions of his Church. And greater their wickednes that knowing this, dare giue mortal men leaue to make lawes for Gods Church. If they say that the Princes lawe must be conformant to Gods lawe, Then I answere they haue warrant & groundworke in Gods worde. which if they haue, then are they Gods & not mans lawe: For Gods lawe extendeth as farr as the equitie of his law extendeth. But what lawes soeuer haue no warrant of groundworke in Gods worde, those cannot be said to be cōformant to Gods will, because there we haue the whole minde of CHRIST, and so are to be auoyded as superfluous, burdenous, and contrarie to Gods word, how necessarie or expedict soeuer they may seeme to humane wisdome.

* not, according to y^e sound word of god.

* who so ever in this place, seemeth about to defend any such?

AND now let the christian reader iudge what cause Mr. GIFFARD had to pronownce this mine answere to the Bishopps question *Anabaptistical*, when I therein acknowledged the whole lawe of God, the place, office, and whole power of Princes that God hath giuen them, all which the *Anabaptistes* vtterlie denie. Or with what conscience he hath chardged vs as seduced by *Brownes* writing, And to hold that Princes ought not to compel their Subiectes to the true worship of God. Neither ought to reforme the Church. All which slanders this my answere which he here endeuoreth to confute, refuteth to his face.

FINIS.

A BREIFE REFV-TATION OF Mr. GEORGE GIFFARD HIS SVPPOSED CONSIMILI-tude betwvene the Donatists and vs, wherein is shew-ed how his Argumẽts haue bene and may be by the Papists more iustly retorted against himself and present estate of their Church.

Mr. GIFFARD a man inexpert in discerning the times & sea-sons, hauing long skirmished with vaine titles, and assu-ming the matter in question, vndertaketh now to deface all Gods inuiolable ordinãces with a certayne dialogue betwene *Augustine* and the *Donatistes*, and to make CHRISTS ordinances and our persons odious as he supposeth to all men therby, to heale the wounde of the Beaste and dawbe vp the whole rable of the Romish Ministerie, lawes, worship, gouernment, which al men of anie iudgment know to be re-ceiued from the Pope. He taketh vpon him to compare vs to the *Do-natistes*, and without considering the causes & persons from which and from whome they separated, as also the times and ages, He sclande-rously wresteth some particular doctrines about separation, and wee therevpõ must needes be *Donatistes*. But we haue learned that we ought al to take heede to the most sure word of God, and that he that spea-keth ought to speake as the wordes of God. and to this lawe and this testimonie if anie speake not, it is becaus there is no light in him. We refuse vtterly to be drawen into this kinde of fruictlesse strife, and will not intermedle either with the *Donatistes* nor *Augustines* persons, nor yet with their causes or maner of pleading them; but only shewe in a fewe breif notes how vniustly this godlesse quarrelous man hath dealt here-in, euen in the thinges he hath set downe, leauing the better veiwe thereof to such as will bestowe their time that waye, and those to due consideration, and vnpartiall triall by the worde and spirit of God.

AT his first entrance into his discourse, he denyeth vs to be Christi-ans, saying, all that are gathered by CHRISTS doctrine only vnto *Christ* alone as yt is written *one is your Doctor, euen* CHRIST, *Matth.* 23. are only by his title called Christians. But we are wicked Schismatickes, therfore we must be called by the first Authors or chief maintayners thereof. To which we answere that Mr. *Giffard* & his Collegiates haue giuen out for vndoubted doctrines, that such as hold the fundamental doctrines of iustification by faith in *Christ* alone, are to be holden Christians; and to cleare our selues a litle further, we seeke to be gathered and ruled by *Christs* doctrine only, and by *Christ* alone as our King, Priest and Prophet,

yea therfore we ſuffer, becauſe wee wil not denie this faith. But by his owne argument he hath turned himſelf and their whole Church and Prieſthood out of the folde, whiles they are not gathered vnto CHRIST alone by his doctrine only, but maintaine Antichriſtes lawes & orders; his ſeruantes they are to whome they gyue themſelues to obey.

To proue his former reaſon, hee alledgeth the cuſtome of the olde time in Gods Church and the ſcripture yt ſelf *Reuel.* 2. where the *Nicolaitanes* are mẽtioned, Arians of *Arius*, Montaniſtes of *Montanus*, Nouatians of *Nouatus*, Pelagians of *Pelagius*, Donatiſtes of *Donatus*. The doctrine we do graunt, that wicked Heretikes & Scismatikes may iuſtly be named of the auctors and leaders; But hereſie and ſchiſme we denye to be maintayned by vs: And you hauing neuer conuinced vs of hereſie, neither can proue your Churche to be the true apparant eſtabliſhed Church of *Chriſt*, muſt gyue accompt for your malitious ſclandering of vs, and numbring vs among ſuch hatefull heretickes as the *Arians* &c. If wee be Chriſtians, then muſt you gyue accompt for this offence, which is not only done to vs, but to his truth and to himſelf. You affirme in an other place that you had rather gyue accompt for to much charitie ſhewed to the wicked, yea for iuſtifying an euil man, then for cõdemning the iuſt, being ignorãt that the woe is pronounced againſt both. But here you haue forgotte your ſelf herein, and by ſclandering the truth you know what danger you incurre *Luke.* 17. 1. 2. *Matth.* 18. 7.

He draweth the original of Browniſme (as he termeth yt) from *Donatus*, and ſayth *Browne* was the cheife renewer therof, yet afterward faith ther was a Church of them eighteene yeeres agoe in *London*, wherin one *Bolton* was a cheife doer, whoſe fearful end is not forgotte. For the original of our profeſſion we fetch yt from *Chriſt* and his Apoſtles & practize of the Church in the Apoſtles time, as all the Martyres from time to time haue done, according to the light they ſawe. For *Donatus* and *Browne* they muſt anſwere for themſelues. We are buylt vpon the foundation of the Apoſtles & Prophetts IESVS CHRIST being the chief corner ſtone; Other foundation then this can no man lay; wee offer our workes to be tryed hereby. It is *Mr. Giffard* himſelf that ſo wel may remember the fearfull end of *Bolton*, for yt is true that (as I haue heard) he ſtood againſt your miniſterie for Cappes, Surplus, Croſſe, with many other your Romiſh trynckets, as I haue heard your ſelf haue done; after reuolting and become a conformable member of your Churche, hanging himſelf, yt is a remembrance for Apoſtates. Donatiſme (ſaith he) in old time about twelue hundreth yeeres paſt was condemned, as approued deteſtable ſchiſme & hereſie: The *Browniſtes* and *Donatiſtes* ſhal appeare to agree together as two peices of cloth that are of the ſame woll, ſame threed, colour, working, and bredth. If this man had read with iudgment the holy ſcripture as concerning the general defection & Apoſtaſie, with the encreaſe & decreaſe of Antichriſtes kingdome, hee would haue bluſhed to haue entred this compariſon. For the *Donatiſtes* wee haue not to deale, yet if the right eye were not blinded, hee might

might haue considered better the *Donatistes* causes of separation and ours, and it woulde not haue seemed so like together: the times, causes, persons from whome and maner of their separation must be better weighed, which because he hath taken in hande to perticulate afterward, I wil only shew one here wherin we make such a difference, as al his other are but trifles. The *Donatistes* held still the same worship, gouernment, offices, officers, entrance, and the same administration of sacraments &c, that the other did from whome they did separate, and as it seemeth receiued whole Cities and Contries to be the Church as before; so that their separation was more like the sectes and schismes amongst your selues; you from the Papists, the Martinistes from you, the forward Predicants (as they are called) from the Bishops, then any such separation as we by the cõmandemẽt of God make from false Church, false ministerie, false Sacraments, Antichristian gouernment &c, vnto the true ordinances of *Christ*: Heretickes and Sectaries make schisme; but this true conuertion from the euill to the good, from the false to the true fewe, finde yt; although it be the plaine commandement of God. *Rom.* 16. 4. and the way to saluation *Act.* 2. 40. For indeed it is not enough to forsake the false wayes, but to seeke the antient wayes of the Lord, and to walke in them, that wee may finde rest to our soules. Mr. *Giffard* his setting downe of the causes of the *Donatistes* separation, bewrayeth himself to seeke onlie the defamation of the truth, without shew of reason. First he layth that in the persecutions by the Romish Emperours manie being (as they were then termed) proditors and traditors of the Bookes of God, the holy vessells their brethren &c, there was a rumor that such offences had beene committed by some. Nowe (saith he) there came certeine Bishops from *Numidia* to *Carthage* a famous Citie in *Affrica* to ordeyne a Bishop, and found *Cæcilianus* alredye ordeined and placed in the seate &c. Thus farre I trust it will be granted me his peeces of cloth are not both of a woll; for the difference, I refer to the obstinate & heynouse trãsgressions whetwith we haue chardged these partish assemblies. Further the *Brownistes* (as he in the spirit of blasphemy termeth them) approue of no such Bishop or Bishoprickes, no such seate nor ordination as they came about.

their maner of Separatiõ.

Well, the Bishops of *Numidia* were wroth that they could not ordeine. In this poinct his threeds are not proportionable. Wee thrust not our selues beyond out lyne in these actions, neither do any thing in the high matters of God through ambition: These things are all founde amongst your selues, the kingdome through enuie diuided; for al your chiefest strife hath bene, whither a Sinode of partish Priestes, or a Lord Bishop should create your Priestes: this being your principal contention, the one side must needs be *Donatistes*. He proceedeth and saith, these Bishops of *Numidia* joyned together, and layd a crime vpõ *Cæcilianus*, they say his Ordeyner delyuered the holy bookes & was a Traditor, wherevpon they would haue *Cæcilianus* reputed no Minister of CHRIST, but the sonne of a traditor. In this Mr. *Giff.* discerneth not colours: The *Brow-*

either Embleme, or the Brownists must needs be Donatists.

nistes

niſtes ſeparate not for anie one mans perſon through envie, they ſhewe other cauſes whie they repute your whole miniſterie to be a falſe and Antichriſtiã miniſterie and not the true miniſterie of the Goſpel; they allowe not ordination by one man but proue the offices, entrance, and adminiſtratiõ of your miniſterie to be wholly Antichriſtian; and hereupon wee repute them no true miniſterie of *Chriſt*. For the triall of this matter (ſaith hee) there was no aſſemblie of learned Paſtors to iudge in this caſe according to *Chriſts* ordinance, but *furor, dolus, tumultus* did beare the ſwaie. Here *Mr. Giffard* ſaith it is *Chriſts* ordinance that an holie aſſemblie ſhould iudge in ſuch caſes. Howe will this agree with the office of your Arch-Biſhop. Further (as a mã ignorant in the ſcriptures, he would haue the people excluded in their Synods. The holye Ghoſt ſetteth before vs another order. *Acts. 15.* And for a chriſtian trial of our cauſe, wee haue euerie way ſought it by ſupplication and all maner of wayes, but could neuer obteine it: But your whole broode haue not only refuſed it, and ſhewed al exquiſit tyrannie vpon our bodies ſo farr as they had powre, by cloſe empriſonment, rending vs from our trades and families, and al ordinary meanes of liuehood, but ſet their Prieſtes euerywhere to crye out in their pulpits, gyuing out lyes and ſclanders openly & ſecretly, in Articles, in printed Bookes, in priuate complaints and falſe ſuggeſtions, wherin *Mr. Giffard* hath not bene behinde, yet neuer vouchſafed vs free conference, nor haue or can conuince vs of crime or error maintayned by vs. In whom then is this *furor, dolus, tumultus* now found, but in theſe godleſſe Prieſtes, that cãnot abide the light, becauſe their workes are euill.

exquiſite tyrannye.

HE proceedeth now to ſhew what tryalls were granted the *Donatiſts* before the Emperour, and by his apointment. Wherein there wil be found litle conſimilitude betweene our eſtate and theirs: for theſe Antichriſtã Biſhops vſurpe ſuch powre, as the magiſtrate may not cal their actions into queſtion, ſhutting vp the benefit of the common lawe againſt vs, ſuffring no Iurie to paſſe vpon thoſe they murther in pryſon, nor no bayle for anie they commyt. I meruel you could ſet forth theſe trialls alowed the *Donatiſtes* without bluſhing, and make ſuch hauock amongſt Gods children now without anie trial granted them.

murtherinq in pri ſon.

Further it is roherſed how theſe men the *Numidian* Biſhopps and their companie condemned all Churches through the worlde, as wrapped togeither in the guyltines of thoſe Churches of *Africa*, al polluted, al vncleane, al fallen from the Couenant of God through ſuch as had committed ſacriledge and were not ſeparated: They ſaid there was no true miniſterie, no true Church, no true ſacramentes. To which wee anſwere, that wee are not to pleade the *Donatiſtes* cauſe; but ſetting their perſons and cauſes aſide, I truſt it will be granted me, that the defectiõ & Apoſtaſie vnder Antichriſt was generall, in which defection you wil ſtil remaine in obſtinate confuſiõ, not only retayning that miniſterie, worſhip, lawes, offices &c, but reiecting *Chriſts* preſcribed and for euer commanded in his Teſtament; which your miniſterie, lawes, worſhip

and

& gouernment we are able to proue false & Antichristian: So that there is no consimilitude in the *Donatistes* separation and ours in this poinct; their matter being about sinnes committed in the Church, where there was lawful office, worship, gouernment as they did not denie; and our cause being about the not hauing of a Church gathered vnto CHRIST from the Apostasie, from all them that remaine vnder that Apostaticall ministerie, gouernment, and worship, and in that confusion we haue warrant to separate *Reuel* 18. 4.

Now to the poinct: These Numidian Bishops taught, that so many as would saue their soules, must separate themselues. Mr. GIFFARD will graunt I doubt not, that if there were no true Church, true ministerie, nor no true sacramentes, it was tyme to come out from amongst them, and haue no communion with the tables of Diuells, as the Apostle reasoneth 1 *Corint.* 10. If the *Donatistes* separated from the true Church, we do not so, but we separate according to Gods commandement from the false Church, false ministerie, worship, and Sacramentes. Proue your Church therfore a true Church, or our separation is vnlawful and holy, and the only way to saluation. In the meane tyme let the Papist reason thus with you; You separate from our Church, therfore you are Schismaticks, Donatistes, Hereticks. If Mr. GIFFARD say no we hold you the true Church, to haue the seales of the Couenant, to hold many doctrines of faith, to be the Temple of God, then we may lawfully hold you still Daughters of that damnable harlot, murderesse of the Saintes, so often accursed, in whose cupp of fornication you are drunken. If he say separation from the false Church is commandement of God, and that they haue made a kinde of separation, then all are not *Donatistes* that make a separation, but the cause must be considered from whome, for which, in what maner, and to what we separate or ioyne.

Where he alledgeth that *Augustine* thought it an vnequall thing to condemne as they did at the first all the world for one mans sinne, namely, for the sinne of this *Cecilianus*, and they thereupon tooke on hand to affirme, that as the Church of *Carthage* and the Churches elsewhere in *Africa* were fallen from God by the pollution of the sacriledge of *Cecilianus* and others, so all other Churches in the world were destroyed by the like sacriledges committed in the dayes of persecution. There is litle consimilitude betweene the *Donatistes* and vs therein. For we separated not at the first for one mans sinne, neither do since condemne the Churches we know not, but for the whole ministerie of Christs Testament, worship, lawes and ordinances, which you reteine, maintaine & defend. defaced, and peruert, minding subiecte vnto & administring in the Apostaticall orders and offices of Antichrist, do wee separate. But to answere your perticulars as you haue filled the printe with raylyng, lying, and vnfruictfull and impertinent matters, were but to trouble the Reader and maintaine strife. You bring a storie of their comparison betweene *Cecilianus* & *Donatistarum* whether should be greater sinners, persecution of *Caluine* Institutions, histories out of *Anglicus*, *Scotland* &c.

which your labour, as yt tendeth but to a shadowe of defence of your rayling, so I will leaue their writings and you to the iudgment seate of God, where euerie one must answere for himself, and breiflie proceed to your perticular accusations falsly fathered vpon vs most of them.

THus we see (saith he) that the *Donatistes* departed disorderly out of the Church, not condemning yt for anie poincte of doctrine, for therein they did not disagree. Herein then we cannot be compared, till you haue prooued your parish assemblies the true Church; and we holde that you haue poysoned all the fountaines of sincere doctrine, and peruert the whole Testament, and turne away the practize thereof by your damnable false expositions, yea that you teach not one poincte sincerely. Againe, where you say afterward that you will affirme the worship in the Churches from which the *Donatistes* separated as corrupt as yours, and here say they agreed in all poinctes of doctrine, we wonder what you make your worship to be some things indifferent, as reading for prayer mens writings, for scriptures homilies for interpretation, but no doctrine conteined in your worship.

And where you affirme that the *Donatistes* cryed out all was polluted, because such as reuolted from the faith in time of persecution, returned, and were againe receiued into the Church. you know we hold no such doctrine, but all that God giueth grace to returne by repentance ought to be receiued, though no Apostate euer to beare office in the Church, yet such we take to be wholly purged in the blood of CHRIST by repentance, which your parish assemblies neuer did. But this (setting their persons aside) we take to be an vndoubted truth of God, that where no separation is made from Idolatrous prophane Atheistes, Heretickes, tyrannicall persecutors, nor no couenant entred by the faithfull vnto the obedience and orderly practize of CHRISTS ordinances, but a generall commixture with the world in sactiledge, in false worship, vnder a false ministerie, such assemblies are no true Churches orderly gathered or established.

Now looke saith he vpon the *Donatistes* of England. Antichrist hath bene exalted according to the prophesie of *Paule*, he hath sat in the Temple of God &c. This man by his whole former discourse & present Argument (it is meete) herein chiefly compareth vs to the *Donatistes*, that as they made all their quarrell for *Cecilian* his vnmeetnes for his office, so we make our quarrell for that Antichrist reigned, or doth reigne (as he after expounded it) in the Church of God; wherein he affirmeth, that they which submitted or stand still in subiection vnto his decrees, iurisdictio, ordinances, ministerie, are yet notwithstanding the true apparant Church of God. First we answere, that we take not the word [Antichrist] to be vnderstood of one mans person, but of all the falsly called Fathers of the Sea of Rome, and more generally of all that exalt themselues aboue the ordinances of CHRIST and his Church, establishing their owne deuises in place thereof, or giue life

vnto the image of the Beast; for if the same markes of pride, blasphemie and tyrannie, erection of a strange ministerie, lifting vp themselues aboue CHRISTS Testament, ordinances, and worshup, be found emongst your spirituall Lords in England, we see not but Antichrist spoken of by *Paul* may be also found amongst you. Now if Mr. GIFFARD had considered *Cecilianus* his estate (who at the hardest was but vncapable of that lawfull office, and to that lawfull administration, as it was on both sides supposed, and concerning the outward order or maner lawfully ordeyned) there can be no comparison betwene him and Antichrist. And for Antichristes sitting in the Temple of God, Mr. GIFFARD must know, that manie times the Church is called the Church, not becausse yt remayneth still vnder the outward couenant, but becausse yt sometimes did so: yea and at the first creeping vp of that man of sinne, while the iniquitie wrought in a mysterie, yt was the Church out of which he sprang, and in which he sometimes sat. The holy Ghost giueth vs then here by to vnderstand, that this Antichrist who should change the holy ordinances, should be an Apostata, he should be neither Turke nor Pagan, but the bottomlesse pit should be opened by him in more subtile and strange delusions; out of which smoke all your ministerie is proceeded. But when he had changed the ordinances, destroyed euery greene thing, caussed all high and low, rich and poore to receiue his marke in their hande or forheade, and suffred none to buye and sell which would not fall downe and worship him, the sunne now couered with sackcloth, the Moone turned into blood, the starrs fallen from heauen, the true worshippers murthered if any one stood vp, Gods curses threatned to all that worshipped the Beast or his image, or receiued his marke in their hand or forheade; we hope this man will not say yt was now the apparant Church of God, lest he condemne not only the scriptures, but al whome God commanded to come out of her, calling her the mother of fornications, the harlot that sitteth vpon many waters, hold of all vncleane spirits, cage of all vncleane and hatefull birdes, confused *Babell* &c. So that if Mr. GIFFARD had anie salt of grace, he would better perwse the booke of *Reuelations*, which with all the prophesies of the Prophets, of CHRIST himself, and of his Apostles, make manifest this generall Apostasie and defection vnder Antichrist, and not now tell vs a tale of *Cecilianus*. Doth he not see in the whole Booke the false Church & true lyuely described? the one worshipping the Beast, the other following the Lambe; the one persecuted, the other persecuting in most bloody murder of the Saincts.

Ministry founded out of the mouth of the holy spirit.

Well (saith he) but Antichrist is disclosed by the glorious light of the Gospel, his damnable doctrine, curssed idolatrie, and vsurped tyrannie, are cast forth of this land, the true doctrine of faith is published &c. First we must here demaunde, whether these assemblies were then the true Church, when they were ledd by those damnable doctrines, and lyued in that curssed idolatrie, bowing downe to the Beast, and

perſecuting the Saincts. Secondly, as we are not vnthankfull for the abandoning of the Popes perſon, ſupremacie, with much of his damnable wares, we demaund of you what you thinke of thoſe perſons which ſet opē his ſhoppes againe, keepe his Courtes, and exerciſe like vſurped power and tyrannie that was before. But to anſwere directly, Antichriſt is not diſcouered in your aſſemblies, his dānable doctrines, curſed idolatries, vſurped tyrannie, are not caſt forth, the doctrine of faith is not ſincerely publiſhed. Againe, what is al this to the prouing of a true Church, a lawfull miniſterie, true worſhip, and holy gouernment of CHRIST. Your pariſh aſſemblies were receiued from the *Popes* hand, without anie conuerſion by repentance or orderly gathering by doctrine into any communion, the Popes miniſterie ſet ouer them, the worſhip, though a litle changed out of latine into engliſh, ſome of theirs left out, but al y^t remayneth either takē frō his Porteſſe or mens deuiſes, theſe aſſemblies ſtill gouerned by thoſe Courtes, Officers and Canons, that before. What place hath now *Chriſtes* Teſtament amongſt you? how is Antichriſt diſcouered, or his damnable wares caſt forth? Is it not made ſubiect to theſe Antichriſtian ordinances, miniſterie, worſhip, gouernment? It is not limited, ſtinted, and aportioned, no further to be opened then to vphold theſe execrable orders, idolatries, ſacrileges? yea is not only the bare name therof vſed as a ſtale, and doctrine therof peruerted to the deceiuing of the people in this eſtate? *Moſes* law was read euerie Sabboth day in their Synagogs, when they crucified CHRIST: But you ſhould haue proued you had ſuch aſſemblies, ſuch a miniſteri, ſuch a worſhip, ſuch a gouernmēt, as the Goſpel preſcribeth. Being then the ſame aſſemblies, contynuing in falſe worſhip vnder the ſame miniſterie, gouernment, al the Atheiſtes, Papiſtes, Hereticks, Antichriſtian officers &c, in one cōmixture that the Pope left, we may wel affirme you to remaine ſtil the marcked ſeruantes of Antichriſt, not ſpeaking here how many Antichriſtes are here exalted: leauing the damnable doctrines, curſed idolatrie, falſe preaching of the Goſpell, to our lardger diſcourſe in due place.

But now Mr. GIFFARD beholding theſe things, that they haue made no ſeparation, nor drawē the people vnto the ordinances of the Goſpel, is compelled to runne backe againe to iuſtifie the Church of ROME, and to maintaine that theſe aſſemblies were the true Churches of *Chriſt* in the deepeſt defection vndet Antichriſt: The Apoſtaſie hauing inuaded the Church, yt contynued euen then the Tēple of God in which Antichriſt did ſit, and that the very Idolators were ſealed with the ſeale of Baptiſme, profeſſed CHRIST in ſome poinctes rightly, their childrē from antient diſcent within the Couenant, the miniſteri ſo far remayning as yt was the authentick ſeale delyuered by them; the *Browniſtes* not vnderſtanding the ſcripture, thus in mad furie lyke blynde hypocrites condemne &c. Let vs reaſon a litle more coolely, rage will not ſerue to carie the matter. We will here take it granted that your pariſhes, miniſterie &c cannot now be proued the Church and miniſterie

of *Chriſt*,

of *Christ*, except they were so in the time of poperie. We see further how wel the Gospel is opened or Antichrist discouered with you, whē such a famous Prophet hath not learned to reade the mysterie writtē in that Womans forehead, which the holy Ghost recordeth to be this [*greate Babilon the Mother of whoredomes and abominations of the earth*] *Reuel.* 17. Againe, the scripture saith *Cap.* 14. *If any man worship the Beast & his image, and receiue a marke in his forehead or on his hand, the same shall drincke of the wine of the wrath of God.* Who wil *Mr. Giffard* make this Woman, if not the Church of *Rome* sitting vpō the people, tongues, and nations that were seduced or are seduced in this Apostasie. And howe hath he read the scriptures that saith, the seales of the Couenant belong to open blasphemous Idolators & their seede? God saith, hee will punish the transgression vnto the third and fourth generation: He saith nay, though they be the childrē of Idolators and contynue in their Fathers steppes, they ought to haue the seals of the Couenant. Againe, if he lay the seale of Baptisme in the false Church belongeth vnto that adulterous seede, howe wil he denie that blasphemous sacrifice and bread God, against which so manie witnesses haue gyuē their lyues, which is plainely denying of *Christ* to be come in the flesh, and imagining him a fantastical body to be in euery place? How can *Mr. Giffard* yeild them one Sacramēt, and not the other? Further, how ignorantly he speaketh of the Couenant, and of a Sacramēt made by that ministerie, it were too long to discusse. Wel, in al this he hath forgotten his comparison betwene the *Donatistes* and vs; they had no such controuersie with *Cartilianus*: but now perwse one of *Mr. Giffards*. The Church of papacie in the deepest defectiō was the visible Temple of God, hauing the true seales of the Couenant. I then reason thus: The Church of *Geneua, Scotland, lowe Contries, France &c.* haue separated from the Church of *Rome* which is the apparant Church of God, (for none haue the true ministerie & the true authentick seales of the Couenant, but the true Churche) Therefore they are Schismaricks, Donatistes, Brownists, Hereticks. Againe *Geneua, Scotland &c.* condemne the Church of *Rome* by separating from yt; therefore they do also condemne the Church of *England*, which approueth of and communicateth with the Papistes. Moreouer howe wil he answere this: Her Ma^tie. hath expelled the Pope, his ministerie, his doctrine, and idolatrous worship; therfore she hath expelled the ministerie and worship of the true Church: And what followeth by *Mr. Giffard* his collections think you? they that reiect the ministerie of *Christ*, reiect *Christ* himself.

But these *Brownistes* condemne the reformation by Magistrates &c. No, it is a false slander: We only put difference betwene the reformation by the Magistrates sworde, and the reformation by doctrine; and he is a false Prophet that either goeth about to set these at variance, or confoundeth them. The Magistrat suppresseth the euill within the Church & without the Church in their Dominions by bodily punishmēts in equitie, and defendeth the godly. The ministerie of the word gathereth, guydeth, ordereth &c, a people vnto and vnder the true or-

dinances of *Christ*, by the Word and Spirit: The Prince may and ought suppresse all false worship, false ministerie, idolatrous assemblies; and proclaime and commaund true worship, orderly assemblies, true ministerie &c. But the workmanship hereof is spiritual, by doctrine &c, to be accomplished in due order according to the rule of the word. Still wee vrge you therfore to shewe vs this gathering, ordering, and gouerning of a true Church in these parish assemblies, by the word of God. In the meane time you bestowe but your oyle, meale, and your whole ministerie and guyftes to dawbe vpp Idolatrie, confusion, sacrilegde. Neither doth the word [reformation] agree to your Church, for cursed is he that buyldeth the walles of *Iericho*, not one stone of *Babel* wil serue for a foundation.

What comparison is there then betwene your reformation, and the reformation by *Iosias*, shew the perticulars, we wil answere: Ells it shall suffice that he sacrificed the Priestes of BAAL vpon the Altar, reduced the people to the true ministerie and ordinances of the Temple, If the Priestes did not this according to Gods worde, then they were guyltie, and to be punished by his sword. So that these false Prophets, Inchanters, counterfeit time-seruers (which extol her Ma^tie for hauing grãted the freedome of the Gospel, true ministerie, true worship, gouernment &c, and yet themselues do mislead the people in a false way to perdition) shall not only lye open to the Magistrates sworde when God shall put in their heart to execute his wil, but answere before the Lord for al this confusion, sacrilegde, Idolatrie, and filthines maintained by their deceitful tongues. I do not pleade to haue them put to death, because they neuer knew or professed the truth; but to haue their false offices abolished, and they compelled to some lawfull calling in the Church or common wealth, as they should be therevnto founde meete, and be lawfully called.

Wee are not deceiued then in imagining that you woulde make vs believe the Princes did compell them to be a Churche which were no Church before, without any orderly gathering, guyding, and ordering of them by *Christes* lawes, worship, ministerie, and ordinances; for wee deny y^t your parish assemblies were in time of popery true Churches, or haue nowe forsaken all false worship. Proue your assertions, and what discipline belongeth to the false Church, iudge you.

Of the pollution by communicating with open sinners.

WHere hee maketh the cause of our separation, and (as hee calleth it) our accusing of these parish assemblies to be vtterly fallen from the Covenant of God, to be for that they are polluted with communicating with open sinners, he mistaketh, and (I feare) purposly falsifieth our minde & writings; for we haue added to this an obstinate & wilful retayning of al sortes of prophane as members of your Church, gyuing them the Sacraments &c. But as I haue donne before, so must

you

you here take my answere, that vve deny these parrish assemblies to be true Churches, or to haue anie power or authoritie to cast out any according to *Christes* ordinance; so that wee cannot reason vvith you as to make the controuersie of open sinners in the Church, but as a confused assemblie not being euer gathered vnto *Christ*, or guyded by his ordinances. We know that in the true Church are & maibe open sinners, yet ther are rules & lawes by due censure to bring them to repentance, or els to cast them out if they remaine obstinate in anie open grosse sinne, of which things we will not enter into discourse with you, denying you to haue eyther true Church, or power to redresse abuses in your parrish assemblies.

And where he demandeth vvhat order of discipline wee haue obserued in our separation; We haue learned that no other censures belong vnto the false Church, then powring forth the vialls into the ayre, waters, sunne &c. For this wee haue the direction and commandement of God *Reuel.* 16. & 18. 6. Againe, where should we finde your Synod of Pastors in the whole tayle of the Dragon; you haue no such order as you prate of vnt kilfully; your L. Arch-B. or Ordinarie can teach you otherwise then plead for Synods of Pastors. For anie Christia or equal triall either in free conference by the Scriptures, or triall by the comon law, we haue vpon the dispence of our lyues long sued for it, and cannot obtaine anie as vvee haue said, and finde nothing but *furor, dolus, tumultus* amongst your broode.

Now after his former discourse, he will from point to point proue vs to agree with the *Donatists*. First (saith he) the *Donatists* did accuse and condemne the Churche and ministerie of the Churches most fallie. And I say (saith he) the *Brownists* are as false accusers as they, and condemne as iniustly in all crimes. Here are bold and sore chardges; but Mr. *Giffard* bare word wil not stand. The *Donatistes* cause was not about the orderly gathering of a true Church, but for the calling out of the vnworthie: not about the office, entrance, or administration of the ministerie, but about the sinnes of such as were in that office: So that if Mr. *Giffard* would looke againe of the cause, he should finde no cause to keepe this stirr as vpon a stage to no end or edifying. Wee haue often told him in our former writinges, that our matter is not about offenders in the Church, but about the being or not being a Church. In the meane time he handsomly layeth vpon their owne filthines saying companies and swarmes of drunckardes, gluttons, whoremaisters, couetous worldlings, greedie vsurers, extortioners, oppressours, bribers, defrauders, lyers, backbyters and slanderers, envious hateful and contentious persons, swearers and cursers are suffred and admitted to the Lords Table; this saith he in manie or in most of their parrish assemblies. And many of their ministers such. Where admit them a Church in his owne cocet, let him adioyn this more which is as true; that they haue no power to redresse these euils by due censure, for that they thus cõtynue after they haue bene long & ofte reproued for this sacrilledge,

and

and we are bold to pronoūce the Priest as the people, a dēne of theines, a cage of vncleane spirits, as the harlot that receiueth all commers, cast together into *Iesabels* bed.

wicked slāder.

Hee further confesseth that the threatnings of the Prophets against *Israel* are due vnto them; Whereby hee confesseth these assemblies not to be the Churches of God: For all the Prophets that prophesied against *Israel* in the defection, pronounce her not to be the Churche of God; reade *Hosea.1.* & *2.Ieremie.3.Ezechiel.23.* But saith he, might not the *Donatistes* haue pleaded that there were manie wicked people & wicked Ministers in those Churches from which they separated. We answere, that is not the questiō; For first we denie you to haue anie Church orderly gathered vnto the ordinances, worship, gouernment of CHRIST, which they did not: And againe we haue not to reale what they might haue excepted against those assemblies or ministers, but what they made the cause of their separation; wherein you trouble but your self, and with odiouse names deceiue the ignorant, to make anie shew of agreement betwene our cause and theirs.

It wil be demanded (saith he) whither *Dyrian* & the rest of the godly did worship together with those open sinners in their dayes, joyning with them in prayer and in the sacramentes &c. No, the question shal be Mr. *Giffard*, Whether if they did communicate with the open transgressions of the lawe in their time, they did wel and lawfully therein, or no; for I trust you wil graunt that the Church hath alwayes power to cast out the obstinate offenders; readethen the 5 of the 1 to the *Corinth.* a litle more cōsiderately, and tel vs whether they faulted not in keeping in their fellowship the incestuous person, and for not purging out the leauen from amongst them; for what saith the text, *Now I write vnto you that you company not together; If anie that is called a brother be a fornicator, or an Idolator, or railer, or a drunckard, or an extortioner, vvith such an one eate not.* Where the words *me synanamignysthai* be not together commingled; and after, *vvith such an one eate not* sheweth a plaine inhibition of communicating with the open prophane or impenitent offendors: For where is this commixture of commixion, if not in that holy banquet and coniunction in the communion and supper of the Lorde: and if Mr. *Giffard* could discerne the spirituall things, he might see the outward signes of bread and wyne to be tokens not only of our vnion with *Christ* and benefit of his death, but also of our communion vvith the members of his bodye spiritually; as the holy Ghost reasoneth saying, *The cup of blessing vvhich vvee blesse, is it not the communiō of the blood of* CHRIST, *and the bread vvhich vve breake, is it not the communion of the bodie of* CHRIST? *for vve that are manie are one bread and one bodie, because we are partakers of one bread.* For vs then to come together in this banquet and spiritual reioycing with the members of CHRIST (to our iudgment) we haue true comfort one with another: But with the open prophane or obstinate open knowen transgressor ther cā be no good reioyeing, fellowship, or communion: for besides the vvicked Priest that presumptuously blesseth where God curseth, and committeth sacriledge in

delyuering

delyuering the signe of Gods Couenant with his people in CHRIST, to the treaders vnder their feete of his body and blood; so the whole Congregation, and euery one that participateth with those open wicked, transgresse (in not admonishing & casting out the leauen) against so manie rules as command admonition & excommunication by due order, and partake with ye wicked against God by their reioycing with them as brethren. But (as I haue stil pleaded with you) we know better order then blinde separation in pride, for the sinnes committed in the Church; denijng to reason with you what is to be done in the Church, till you haue proued your Church to be a true Church established, guyded by the officers and lawes of CHRIST, so that all your matter is but the fighting with your owne shadowe, and flying the question in hand.

the wicked in first the part of ye Couenant.

But my purpose is not to follow your gameplay either to iustifie the *Donatistes*, or those learned Pastors, neither to reiect the truthes, nor maintaine the errors of either of both sides; we haue a better foundation to buyld vpon, and a surer word to trust vnto; it is because you haue no furniture on your self that you set forth this shew, and fight vnder other mens names; Your sauour is lost if euer you had salt: Looke on one of your Arguments how well it wil prooue your matter. The *Brownistes* vse 5. or 6. places of scripture which the *Donatistes* vsed; therfore the *Brownistes* be *Donatistes*. Let the *Brownistes* answere for themselues; but sure I must deny both Proposition and Consequence: For neither do we agree in the application of these, with them; neither do we aledge all the same places because we alledge some which they aledged for excōmunication of the open knowen obstinat wicked in the Church, or separation from the false Church. Neither doth it follow that because we alledge some places they did, that therfore we are *Donatistes*. If you allow anie separation from *Turke* or *Pope*, you must agree with *Donatistes* in some of these scriptures. *Esaias* 52. 2 *Corinth.* 6. And in this your exquisit search you haue had one place alledged yet now, which if you had well looked vpon, you would haue bene ashamed to haue compared vs to the *Donatistes*. It is written *Reuel.* 18. 2. 3. 4. 5. *verses &c*, where your mother Church of ROME with all her Daughters is proclaymed no longer to be rested in, or communicated with. If your assemblies be such a cage, stand in such confusion, haue the same ministerie, lawes, worship &c, then we must come out of her.

Where in consideration that you would conningly turne away all places that commaund a separation, by other mens expositions, and haue not managed your cause in your owne name, I will briefly demaunde whither you wil maintaine these doctrines or no: For the convincing whereof I shall either refer you to our handling of the 4. transgressions, or els gyue you answere when you deale perticularly in your owne name. First beginne to set downe vnder your owne hand that these scriptures *Come out frō emongst them, Depart out of her, Separate your selues &c*, are not vnderstood of a separation both of bodye and minde.

Secõdly, that the Minister being a swearer, drunkerd, couetous worldling &c, he continuing obstinate in his sinne, in that estate may be suffred to administer, and the godly may cõmunicate with him in sacramentes and prayer.

Thirdly, that it is lawful for the Minister to delyuer, the parties to receiue, the people to cõmunicate with open knowen vnrepentant professed whoremasters & multitudes of wicked.

Fourthly, that open sinne may be tollerated in the assemblie.

Fiftly, that when open sinners be common, and such persons manie, it were no safe to vse the censures of the Church.

Sixtly, that ther may be a separating in heart, and cõming out from them in minde, with whome we cõmunicate in the Church.

That ther is no polution, participation, or cõmunicating with other mens sinnes, but either by doing the same euill, or consenting in heart to the euill; and though they remaine in their open filthines vnrepentant, our communicating with them in the sacrament or prayer, or the priestes delyuerie of the Sacrament vnto them, is no reioycing with them in their sinne, no communicating with other mens sinnes, no allowance or consenting or approuing of them in euill, nor no sinne or transgression in vs.

That they which are the Temple of the lyuing God, and in the middest of a crooked & a peruerse nation, apearing as lightes in the world, hauing the word of life, nothing can infect them which they tollerat for vnities sake, neither are they put vp in anie straight, because God dwelleth in them and walketh amongst them.

That to separat from such a peruerse and crooked generation were dangerous, lest we should separat in spiritual separatiõ from the good, such separation were seditious.

That *Dauid* was not separat in body from the open wicked & vncleane in the sacrifice, in his dayes.

That *Isaias* himself in one Congregation with them, did touch the vncleannes which he reproued in the people.

That the Apostle *Paule* & the Church of *Corinth* did tollerate & communicate with such as cõmitted fornicatiõ, though they repented not but continued in their sinne after due admonition.

That in policie for feare of schisme excommunication may not be vsed against open obstinat sinners, but they may be tollerated & communicated with of the godly.

That when he which for some notorious crime is reprehended hath the multitude his companion, it is not healthful to reprehend or excõmunicat, but to tollerat.

That the cause & person of the tares being vnderstood of the open wicked and vnrepentant, doth not preiudicate the cause and person of the wheate growing together in the field, and whither you will interpret this of the Church.

That the cause & person of the chaffe doth not preiudicat the cause

and

and perſon of the corne being together in the ſame floore, vntil the laſt wynowing: the ſame of the goates & ſheepe in the paſtures: the fiſhes good & bad in the net: the veſſells of honour & diſhonour.

The cauſes & perſon of the chaffe, bad fiſhes, goates, veſſells of diſhonour being vnderſtood of the open knowē wicked, whore-maſters, murderers, heretickes, Idolators &c, and the field, floore, paſtures, net, howſe &c, of the apparant Church, and make the inhibition of plucking vp the tares a cōmandement, then is not only the cenſures of the Church, admonition, excommunication &c, but the vſe of the magiſtrats ſword not only needleſſe, but vtterly vnlawfull to be exerciſed againſt anie tranſgreſſion. Let Mr. GIFFARD ſee how he is plunged in Anabaptiſtrie, Athiſme, and blaſphemous contradiction of the whole reueiled will of God for the cutting downe of ſinne. But let Mr. GIF. or his Ordinarie in their owne name ſubſcribe theſe foreſaid Poſitions, and he ſhal heare our anſwere: We wil not confute them in the perſons of dead men.

We then conclude this point thus; that Mr. GIFFARD hath ignorantly ſkambled about the ſinnes ariſing in the Church, and the order of reprehenſion, when all our queſtion is of a ſeparation from a falſe Church, conſiſting of the world, of Athieſtes, Papiſtes, heretickes, and all ſortes of prophane not gathered vnto CHRIST: So that he hath but fought with his owne ſhadow in comparing vs to the *Donatiſtes* in this poinct. Againe, al *Auguſtines* reaſons are againſt ſeparatiō in ye Church, without diſcreet and orderly vſing of the power of CHRIST by the cenſure of excommunication; wheras you all confeſſe you haue no diſcipline to execute, neither belong CHRISTS ordinances to your Antichriſtian miniſterie & Babiloniſh aſſemblies, which we denie to hold the head CHRIST in this their ſubiection to Antichriſtes miniſterie, ordinances, worſhip. It is but then your ignorance to make compariſon betwene the *Donatiſtes* and vs.

To the Worſhip.

THat the *Donatiſtes* did ſeparat themſelues from as corrupted a worſhip as the *Browniſtes* doe, Mr. GIFFARD wil ſtand to affirme. Saith he there were prayers & oblations for the dead, then ſignificatiue ceremonies, ſuperſtitious ſigning of themſelues with the ſigne of the Croſſe &c. To which we anſwere, that Mr. GIFFARD affirmed in the 6. page of his booke, that the *Donatiſtes* departed diſorderly out of the Church, condemning yt not for any poinct of doctrine, for therein the other Churches & they did agree. Now here he would make a compariſon betwene them & vs, in diſalowing the worſhip. But it ſeemeth Mr. GIFFARD holdeth not anie doctrine to be contayned in the worſhip, which indeed ought to cōteine nothing els, and ſure it is a ſtrang worſhip that is not grounded vpon doctrine.

The ſecond thing in this place we will note, is, the time of theſe corruptions in the worſhip: namely as he reckoneth within two hundreth

yeares after CHRIST. If their worſhip were then as corrupted as ours is now, we meruell how you will defend the platforme of your Church gouernment from that tyme that was ſo corrupt, calling yt the primatiue Church. Your fellow Prieſts Argumentes from the primatiue Church (as thy falſlie call thoſe times) will be of ſmall weight, if you make their worſhip as corrupt as this deriued from Antichriſt. In the 44 *Pag.* he graunteth as much of the gouernment, that it was then thus corrupt, when our tyme-ſeruers will only cleaue to that paterne, and neither he nor they to the Teſtament of CHRIST.

Thirdly he hath forgotten his ſcope & Argument: He ſhould by his promiſe haue prooued that he *Donatiſtes* & we were of one iudgment in this poinct; and that they made the falſe worſhip one principal cauſe of their ſeparation, as we do: ſo that he hath forgotten himſelf in this place, as a man not knowing where to make ſhew of ſomthing.

Next, where Mr. GIFFARD grantes that in thoſe aſſemblies where the worſhip is idolatrous it is lawfull to ſeparat a mans ſelf, he (contrary to thoſe expoſitions of the 2 *Corinth. 6.* and other places to that effect) now granteth a ſeparation in body and minde both. I will not rebuke him nor charge him of inconſtancie, becauſe I perceiue him to contradict his holy Paſtors of theſe tymes where he ſeeth them to erre.

But he by and by returneth to his vomit againe thus: Ther are many & great corruptions in the worſhip before it come to that: where certeine fundamental poincts of doctrine are holden, the worſhip cannot be idolatrous; but in the deepeſt defection in poperie ther were certeine fundamentall poincts holden (as he ſaith in an other place) whereby they were ſtil in the Church and vnder the Couenant, therfore ther is no idolatrous or blaſphemous worſhip that may in the Papiſtes Church be ſeparated from. Mr. GIFFARD may be a good ſubiect, but ſure his groundes of doctrine are popiſh and pernitious. We here demaund of Mr. GIF. whither ſuch corruptions & errours as he ſpeaketh of, might be of the godly that knew them ſuch be offered vp by them-ſelues or communicated with in the Church.

And Mr. GIF. muſt giue vs leaue to ſay it cannot be their worſhip was ſo corrupt as yours, conſiſting of ſo manie patched deuiſes of your learned Popes ſo long hatched, and by ſo manie heades as haue out of that fordge of Sathans minting howſe contriued yt, euen out of Antichriſtes treaſurie of deceites. As for errours that haue no good foundation, we may ſhew him twentie for one. Hitherto then Mr. GIFFARD & his bretheren that haue ſeparated from the Church of ROME as they would pretend, yet retayning ſtill that worſhip, are bretheren with the *Donatiſtes*, as he pleaſeth to deride that holy name of bretheren.

To the Miniſterie.

THe *Donatiſtes* cried out that the Churches from which they ſeparated had no true Miniſters, but that they were all falſe Prophets, Iudaſſes, perſecutors of the iuſt, generations of vipers, becauſe they ſaid

they

they had their ordination from them that were such. The *Brownistes* lift vp their voyces with all their might & call vs *Baalls* Priestes, the marked seruantes of Antichrist, false Prophets, seducers and such lyke, because (as they say) we are ordeyned by Antichristian Bishops, therfore we be *Donatistes*. Mr. Gyer. his Argument is denyed. *Ieremie*, our Sauiour *Christ*, and diuers of the Prophets against *Israell* did in this maner pull off the visardes of the false Prophets, disclosing their wickednes to y^e people; were they therfore *Donatistes* or Schismatickes? *Caluine* & all of you cry out against the Popes ministerie at ROME, are you therfore *Donatistes* and Schismatickes? The matter then must be considered for which they so called them. The *Donatistes* for no other cause, then for that some of them were ordeyned by Iudasses and traytours: the *Brownistes*, for that these are ordeyned by Antichristian Bishopps which exercise an other spirituall gouernment then CHRISTS. Wherein if you had eyes to see, there is no comparison betwene their cause & ours. First the person that did ordeine satt in a lawful office as the *Donatistes* supposed; did also ordeine (as they thought) in maner according to the rule of the word: the partie that was ordeined, meete for the ministerie; the office to which he was called, lawfull; the administration wherein he was to administer, holy and good for anie thing they sawe. The contrarie of all which we finde in your ministerie; and the thing wherein you would haue vs likened togeither was neuer our reason, which is the wickednes of the mans person that doth of his sole authoritie ordeine for manie Churches, which we neither approoue in the *Donatistes* or you: Our exceptions in this case I say hath neuer bene against the person of your Ordinarie, although we might iustly. Take next time your matter togeither, and looke whose kingdome you administer in, what calling, office, Leitourgie, flock, and be ashamed of your comparison, by so much as your ministeri is more wicked. Again, you here put the cause of our calling of the Bishops & their name into the lake, to be, for that they exercise an other discipline then CHRISTES, as though this were some small matter, which if you put the word gouernment of the Church, you shall finde it the denial of CHRIST to reigne in his kingdome, a suppression of all his lawes & ordinances, euen the whole Testament, and erection and practising of an other. Let him that readeth consider what state all stand in that remaine in this kingdome erected against *Christ*, and what ministerie the seducers in this forraigne priesthoode exercise of God or of the Deuill, for CHRIST hath but one ministerie, one Gospell, one gouernment ouer his Church.

Now seeing ther is no comparison betwene the *Donatistes* cause & ours, I would (if he would forbeare to conclude me a *Donatist* for this poinct) demaund this question in their cause if their accusation had bene true, Namely, whether one that hath professed the faith, and after so foully apostatat as to accuse his brethren, denie the faith, persecute the truth he sometimes professed, may without repentance be receiued into the Church againe. Then whether though he repent and be receiued, he

be euer capable of the ministerie or no. Then whether he alone may ordaine an other Minister or no; if hee do, whether the other be a lawful Minister or no. But in such cases in the Churche I could like well to here some man to perswade to repentance, or to cast out the obstinat by due order; and neither *Augustine* nor Angell from heaue to plead for a tolleration of open transgression; which pleading for sinne maketh vs suspect the matter verie deeply, iustifijng neither.

Their similitudes, the riuer from the fountaine, the members, the head, the stock and the plant in their application wee approue not, but hold the doctrine erronious that they thought anie thing could be ordeyned from the person of the man in that sort. But your discent from Antichrist and pedegree in that kingedome is an other thing, if you would please to conceiue it; namely, that your office, names, liuinges, entrãce, administration &c, is of the Pope & of Satan, and that whe his kingdome shalbe abolished, your office, name, entrance, Vicarage, leitourgie and all shalbe cast with the great milstone vpon them with all such trafique into the bottome of the sea. Herevpon it is we say your discent is from the Pope within few degrees, being the childrẽ of these Antichristian Bishops, which are the creatures of the Pope, who is the eldest sonne of Sathã, and his vicar generall vpon earth, whose image, marke, power and life you beare, and together with him lyue, reigne, stand and fall as the branches with the tree; for when the power, decrees, gouernment, offices, worship &c, of Antichrist is gone, all your ministerie is vanished for euer. The Lorde therfore put in her Ma^tie. heart to extirpate the same, and to aduãce CHRISTS lawes, ordinances, ministerie, worship &c, as he is worthie, that euery knee may bowe vnto him.

a.q. of ye pope & of Sathan. 1.

1. q. she hath not, as yet

But Mr. *Giffard* affirmeth we shal not be able to proue our accusation of their Ministerie, that yt is by discent from Antichrist; his reason is, ther is no Minister in *England* by the Pope &c. We shal not here need to seek out a Pope in *England*: If hee will learne to distinguish betwene the Popes person, and his decrees, Canons & orders after the Popes orders of priesthood, he must be driuen to confesse their whole ministerie, office, entrance &c, to be drawen by discent, and wee thinck Mr. *Giff.* will not hang the life and vertue of holy thinges vpon mens persons, but vpon the ordinances of God, lest he be a *Donatist*.

Hee further affirmeth the ministerie of publishing the Gospel, delyvering the sacramentes, is not the deuise of man but *Christs* ordinance. Do you thinke Mr. *Giff.* can begg the question to affirme a Ministerie whose office, entrance &c, is of Antichrist, doth publish the Gospel? Againe, that they receiue yt as *Christs* Ministery, when it is from point to point wholly found to be after the orders of Antichrist.

And when no shift wil help him out, he is faine to affirme valiantly, that the ministery was not vtterly destroyed in popery, for there remained the Sacrament of Baptisme. See here how he hath plunged himself into the sea of poperie, and ouertumbled y^e doctrines of his learned Fathers.

Fathers. T.Co. saith from *Malachie*, that the ministerie is not tyed to the succession of mens persons, but to the law & ordinances; and what ministery the Popes is, reade *Reuel.* 9. &c. You charge her Ma^tie. verie far, to haue cast out y^e true ministeri out of the lād for putting out Pope, Cardinal, shauē crowned Priest, Fryer, Monke, Abbot. And if y^e Baptisme could not be a true Sacramēt without a lawful Minister, then your ministerie being vnlawful, ther is no seale w^t promise, no true church &c.

Seeing then the holy Ghost hath described that Church to be the Harlot sitting vpon many waters, the mother of fornications, confused *Babel*, murderesse of the Saintes, an holde of vncleane spirits, and a cage of euerie vncleane and hatefull birde, neither ministerie, Sacramentes, worship, or anie thing remayneth there according to Gods ordinance; and at the best you make your self & this whole land Scismaticks from the true Church, Ministeri, Sacramentes, if it so stand with the Church of *Rome* & ministeri therof, and of necessitie you are al *Donatistes* by your reasoning, though my purpose is not to defend and proue in this discourse, but to call a fewe notes to your memorie: I will conclude this point, that you are driuen to the Popes ministerie for your orders, now desiring you to satisfie vs next time concerning the Popes damnable masse or Sacrament of the Altar; if they be true Ministers, whether the Church cā haue one Sacrament good and in other euil, one with promise the other damnable, blasphemous, and accursed; for I take it they cannot be true Ministers at the Font, and sacriledgious massmongers at the Altar. Weigh these things more cōsiderately, before you publish such doctrines in *England* againe.

To the Sacramentes.

THe *Donatistes* did hold that the Sacramentes or efficacie of them, depend vpon the worthines and holynes of the mā that administreth: But the *Brownistes* are not of that minde. To this obiection hee verie charitablie answereth, that in this great ranke point of donatisme hee can finde no difference at all: Let the wordes and meaning of both be skanned, and it shall appeare manifestly that they hold the self same thing, neither more nor lesse, but like euen bretheren, or ells Mr. *Giffard* wil be found a common lyer and sclanderer. This mā may not be suspected of anie malitious practise to deface the truth, yet is found to make his comparison by his false sclanders, and not of anie direct sentence of ours. What sinne hee is fallen into that so often dirideth the word *bretheren*, let the godly consider.

The *Donatistes* held that if the man being a lawful Minister were a sinner, the Sacrament delyuered by him was no true Sacramēt: Mr. *Giffard* confesseth we hold no such thing; where is then the consimilitude.

The *Donatistes* held that the faith or conscience of the gyuer did giue faith vnto, purge & make cleane the conscience of the receiuer; and so of the contrarie the guyltines: which doctrine we holde to be blasphemous; it is only y^e holy Ghost that worketh faith, and purgeth from an euil conscience.

The

The *Donatistes* held, that if he which did administer were an open sinner, he was no Minister, and so no Sacrament. We do not hold that euery opē sinne maketh the Minister no Minister, seing the high Priest manie times sinned vnder the law, yet his office still retained: but we hold that the Minister ought to repent his sinne before he administer, and the Church to admonish him of his knowen sinne before they suffer him to administer, and not cōmunicat with him if he be obstinat. If the Church neglect their dutie, he and they transgresse, yet do we not say that it is no Sactament that he deliuereth, or that his ministerie is disanulled. But we must put Mr. *Giffard* in minde how far he is gone from our cause in this comparison. We neuer disalowed their Sacramēts as being administred by a lawful Minister in a lawful office, yet the man a sinner. But of such counterfeites as haue neither lawfull office, entrance &c, but stand enchanters in Antichristes kingdome: so that these are not the personal sinnes of a Minister in the Church; wherin Mr. *Giff.* wickednes appeareth to make the questiō of the mans person or his sinne, when it is the ministery, office, entrance, administation, al which wee hold to be Antichristian, and to haue nothing to do with the seales of Gods Couenant in this estate: not here to speake of the altering of the institution in the maner of administring yt, vvhich the *Donatistes* neuer either had cause or made question of, as it seemeth.

And whether anie promise is made to the elementes abused in the false, yea whether to the elementes or to the keeping of the lawes and ordinances in the true Church, let Mr. *Giffard* make answere.

Further, when we affirme the Sacramentes of the false Church to be no true seales of the Couenant, because they are Idolatours and Idolatreus, the Lordes ordinances prophaned and lawes wholly violated, wee do not therby conclude it to bee no Baptisme concerning the outwarde washing; for wee can put difference betwene a false and none, a false Sacrament or counterfeit signe, and none, for the false Church is saide to haue her peace offringes. And although wee holde them highly to tempt God to their owne condemnation (if they repent not) that wittingly prophane or of wilfull ignorance transgresse those high ordinances, as in the false Church to be superstitious of the element where the lawe and Couenant is broken, yet do wee not therevpon affirme wee neede anie reiterating of the outward signe, as the *Donatistes*; but hold this falle signe nowe a true signe, sufficient to vs concerning the outward washing. Circumcision in the Apostasie of *Israel* which was without promise to the receiuers in that estate, and nothing but sinne in yt, yet stood for a sufficient outward cutting whē anie of them returned to the Church and ate of the Passouer, wherof it was not lawfull for any vncircumcised to eate: how the signe might haue bene reiterated if need had so required, we may see by that of y^e Apostle 1 *Cor.* 7. for gathering againe their circumcisiō if it might be gathered againe, then secondly cut.

of Baptisme, daūgerusly so. supra. 65. et 68.

Where Mr. *Giffard* then in stead of performing his comparison saith, that

that the *Donatistes* in rebaptising did better of both, because he that is not baptised ought to be baptised &c; he bewrayeth his ignorance, that cannot put difference betwene a false Sacrament and none, a false signe and none: The grosnes also he supposeth to haue bene in vs, is found in himself, that lest he should make the false and counterfeit washing in the false church to be none, runneth to iustifie the Church, ministerie, sacramentes &c at ROME, and so must conclude himself of necessitie a Schismaticke or a popish Priest, which he will.

And where he demandeth whether he that knoweth he was neuer baptised can be saued if he seek not to be baptised when he may haue yt. We demande againe how euer true baptisme should be restored, if the false signe of baptisme which was then without promise in the false Church, should not now be sufficient concerning the outward signe.

To the Gouernment.

IN the principle of principles, that I say not the verie summe of all causes of our separation from these assemblies, namely the gouernment which Mr. GIFFARD termeth discipline, he can not finde any cõsimilitude betwene the *Donatistes* and vs; for the confesseth he hath not read that they did take anie exception against it in that tyme. Take your word *disciplina* for al the meanes that CHRIST hath apointed by his lawes, ministerie & censures, to keepe, guyde & gouerne his Church, ioyntly and seuerally to be instructed in their duties, and see what a *diuorce* you are come vnto, this being grãted that herein ther is no agreement, seeing the chief cause of our controuersie with you is for the rable of this Antichristian and *pseudohierarchie* Courtes, &c, which haue no place in the Church of God, where CHRISTS officers, offices, lawes, censures, ought to gouerne and guyde his Church.

But here according to your accustomed maner you goe about to say there were faultes to be found in their gouernment then, yea as well as in their worship &c, which you affirmed to be as corrupt as yours is now; wherein (if anie regard were to be had of your words) you would not only make those Bishopps in as euill state as these, that Church as yours now; but haue cast into the fire al the platformes that your learned *Reformistes* haue pleaded for, from that fallly so called Primatiue Church. Well, I haue told you the question is not whether they had the true gouernment or no, whether in that gouernment there were corruptions, defaultes or negligences, but whether the *Donatistes* separated therfore or no; they had the same offices officers, lawes, censures that the other, so that you speak not only false in saying they might haue had as iust cause in this respect of separation as we, but also bring the Argument to confound your self with your whole Church wherin you stand a Priest. Thus you are separated from the Church of ROME, but retaine still the same hierarchie, worship, gouernment that they vsed and haue, as the *Do.* of the Churches from which they separated; ther-

Supra. pag. 222.

ted; therfore you in this as in the reſt of your Argumentes conclude your ſelues *Donatiſtes*, Heretickes, and Schiſmatickes from the Church of ROME.

But Mr. GIFFARD will denie that the *Donatiſtes* had as great cauſe to ſeparate from thoſe Churches frō which they ſeparated, as thoſe Engliſh Prieſtes from their Graundfather the Pope, for it was not ſo corrupted. The ſame we anſwere to you for your gouernment, how then ſhall we end this matter? I take it, thus; that the Prieſtes of England deſpiſe the Popes perſon, and yet keepe the ſame orders, lawes, officers, offices that he erected: So the *Donatiſtes* kept ſtil the orders of gouernment that the Churches they ſeparated from. Now if we can cleare our ſelues that we retaine not the ſame gouernment amongſt vs that the Church doth we ſeparat from (which I thinke cannot be denyed) then Mr. GIF. hath in a chief principle put himſelf and this whole land into the number of *Donatiſtes*. The Argument is now this. The Church of England ſeparateth from the Church of ROME, and yet keepe their gouernment & worſhip, therfore the Church of England are *Schiſmatickes* and *Donatiſtes*; and an other poinct, that ther can be no true Sacramentes, no true Church vnder a falſe gouernment: And Mr. GIFFARD is yet further out of his way.

To the Argument of manie Churches.

HE granting that we herein differ from the *Donatiſtes*, in that they condemne all Churches in the world we do not, will needes notwithſtanding haue vs *Donatiſtes* in this poinct alſo: For (ſaith he) though they ſhoote not their arrowes at them, yet their arrowes ſtrike them, their Argumentes vpon conſequence will reach ſo far, yea runne thorough the ſides of all Churches. This we anſwere: you muſt firſt cleare your ſelues of thoſe thinges wherwith you are chardged and preſſed, and trouble not your ſelf with other mens matters, ſeing you make this but a cloke for your wickednes to ſhrowde your ſelf vnder other mēs perſons with whome we haue not to deale. We vtterly refuſe to enter into this controuerſie of the eſtate of other Contries: we know the word of God is neere vs (thankes be to God) by which if your cauſe be good, ſuffer it to be tryed. As for the conſequence of our Argumentes they are but your owne collections to paſſe ouer your owne ſinnes, and ſett the ſtrife betwene vs and other Churches, which we wil not be drawen vnto. And all men may here behold this ſower of wordes and ſtrife maker will counterfeit not only conſequence, but Argumentes of his owne head, to raiſe quarrell: In all which he hath forgotten his promiſe to compare our writinges and theirs together; and flyeth to his owne collection.

In this part of his ſtage-play he beginneth thus. The Church of ENGLAND is eſteemed & reuerenced emongſt the Churches as a ſiſter, and ſo cōmunicated with, yet they all know what her faultes be in her aſſemblies, in her worſhip, in her miniſterie & gouernment, in aſmuch as they

as they are apparant. Vnto the first we suppose your worship, ministerie, Church gouernment, are not so apparant vnto them as you gyue out. Secondly we doubt, yea I may say it is vntrue, that they iustifie your ministerie, worship, or gouernment. Thirdly admit they should thus sinne either of ignorance, negligence, or infirmitie, standing otherwise orderly gathered to the practize of CHRISTES ordinances, they are not for this sinne (till after due convincement and admonition they remaine obstinat) to be presently iudged no Churches: But what I thinke of their estate, you shall here pardon me, I wil not intermedle till I be called.

As for your harmonie of Confessions, if it be not the harmonie of the Prophets, CHRIST and his Apostles, it skilleth nothing vs what cõsent you make. Againe, it is not an accord in certeine general Articles that can satisfie this matter, when in the perticulars you discent to the ouerthrow of al: Such an harmonie you may very wel make with your mother Church of ROME, and a great deale more large: Neither do their Confessions agree with you in the estate of the ministeri, Church gouernment, nor worship: *Scotland, Geneua, Fraunce* &c, haue an other ministerie, offices, choise, ordination and ministration, an other gouernment, worship &c, but it were too large to discusse: And now hold to your Argument, and see what wil follow. The Church of ROME haue the same confession of faith, which you call your Apostolick Crede, that you haue, yea the Lordes prayer, (as you cal it) *Athanasius* Crede &c, therfore they and you agreeing in this harmonie of confession, are one body one Church. Againe these Churches you say hold you the Church of God, and you hold the Church of ROME to be the Church of God, therfore you are one body al, and then you & al the Churches Schismatickes from your mother Church.

If the Church of ENGLAND be Antichristian & idolatrous, and worship the Beast &c, then the Churches which perfectly know the same and yet acknowledg her a sister, are partakers of her sinne, and so to be condemned with her. The same Argument we thus returne you.

If the Church of ROME be Antichristian & idolatrous & worship the Beast, thẽ the Church of ENGLAND which perfectly knoweth the same & yet acknowledgeth her a sister (as Mr. GIFFARD doth say) is partaker with her sinnes, and so to be condemned with her.

Al those Churches saith he which know the Church of ENGLAND in this estate & do yet reuerence her as a true Church of CHRIST, do cõdempne those as heretical Schismatickes which cal yt Antichristian & separat themselues from yt. We answere, that all those Churches he speaketh of do not approue the church of ENGLAND in this estate, neither condempne vs in the thinges we withstand therein, and receiue it againe thus: At the first cõming out of papacie all the Churches in the world did approue the Church of ROME, and condempne those as heretical Schismatickes which caled it Antichristiã & separated from yt: Let Mr. *Giffard* put to what conclusiõ he wil. I take it Mr. *Gif.* must now

leaue the bare title of Church, ministerie &c, and flee to the proofe of their profession & orderly walking, by the word of God; which if he do not, yet do we buyld therevpon as vpon a most sure foundation.

As to Mr. CALVINE, we refer you to his confession of faith printed in the latter end of his owne Catechisme, and if he be cõtrarie to himself in his other writinges, look you vnto it; we do not for the holynes of the man iustifie anie of his errours (as no man is without) neither for his errors reiect any truth he held; knowing of the one God hath had mercy as we hope, and for the other Gods word approueth it: so that we beleiue not any thing because such a man said so, but because by the word & Spirit we heare CHRIST himself speak. And you do greatly abuse his writinges, in vsing them after your owne sense in his name contrarie to his minde and purpose, and by your leaue wrasting them to your owne iudgment, deceiuing others therby. In his confession he affirmeth ther is no true Sacrament with promise (as I do remember) but where the Minister hath a lawfull office and outward calling to administer; so that all his Argumentes must be vnderstood of such a Church as haue a lawful ministerie in office, entrance, and administration, and cannot be applyed to yours. Moreouer he reasoned against the Anabaptistes and such as held an integritie and perfection in the Church, and separated for euerie sinne cõmitted, without due seeking of redresse. And if he erred in these or anie other doctrines, we do not therfore hold them presently to be no Church in which he was Minister, or which did in like ignorance receiue the said doctrines; it is obstinacie in error that only deserueth casting off, and that by due order. As for most of your places expoũded by his mouth & now receiued by you to maintaine open sinne & to cõmunicate with the open knowne transgressours, they are so cõmon & stale, that euery infant in the faith can shew you your vanitie, if in your owne name you durst propound them. Your learned bretheren haue gyuen them ouer as sclender collections, you will now reuiue them; put them in your owne name, ells we haue nothing to say, the man being dead, whose steppes God giue you grace to follow in that which is good. But this is a simple course to iustifie your owne wayes by mens names and writinges, when Gods word conuinceth you of sinne and wickednes. For that place of the Epistle to the *Corinth.* 11. *Let a man examin himselfe, and so let him eat of that bread & drink of that cup*, yt doth not discharge vs of any dutie to others by admonition & due censure, for the same God hath said *Admonish one another, tell thy Brother his fault, if he repent forgiue him; goe first reconcile thy self to thy Brother, then bring thine offring: If anie that is called a Brother be a fornicatour &c, be not conwingled together, with such an one eat not*: So that our examination must be whether we do follow these rules also; and Mr. CALVINE himself saith it is sacrilege for the Pastor to gyue the Sacrament to the opẽ vnworthie. What cõmunion is ther then betwene him that openly standes vnder the wrath of God the Minister that cõmitteth sacrilege, and vs in that banquet. We may better reason thus then: we are cõmanded to examine

mine our selues and so eat, therfore I must examine my self also with whome, what, and howe I do come to receiue. But what haue wee to do to reason what is to be done in the Church to the preuenting of Gods wrath and reprose of sinne, when our question is of the vtter forsaking of the false Church with all her wares and stolen waters. So that wee conclude al Mr. *Caluines* Argumentes must be enforced against such as separate themselues from the true Churche, otherwise himselfand you all shall be found Schismaticks from the Church of *Rome*. As for the Church of *Corinth* and Churches of *Galatia*, they were separated from Idolatours, orderly gathered, established and governed by CHRISTES lawes, true Ministerie, worship, and stood not obstinatly to maintaine and retaine open grosse sinne, and to murder the messengers sent early and late to reproue them, as you doe: So that ther is no comparison to be made betwene you and them; for thus the Papist might pleade with you. Ther were sinnes and corruptions in the Churches of *Corinth* and *Galatia*, but it was not lawfull to separate from them, therfore it is not lawfull to separate from the Church of *Rome*, wherein stil you see your selues concluded *Schismaticks & Donatistes*. But because wee will not intermedle with *Caluine* nor other Churches, Let vs returne againe to your comparison betwene the *Donatistes* & vs, from which you are so farr and so long digressed, as a man litle regarding wherein hee busieth himself.

Concerning the Magistracie.

IN this matter he first tourneth vs *Donatistes*, for that we crye out of persecution, and of the false Prophets that incence the Magistrates herevnto. Wee answere, wee complaine not of impatiencie nor yet for revenge: only (as duty bindeth vs) wee seeke to the lawfull Magistrates for some redresse of our miseries which wee wrongfully sustaine, and shewe the people the vngodlynes of their woefull guydes, or rather wolues; and if you had anie grace you would rather be moued with pitie, then compare vs to either Schismatickes or hereticks for our iust complaintes. But herein our cause differeth from the *Donatistes*, that wee are persecuted by the Clergie, which is armed (according to the order of their bloodie predecessors) with ciuile power together with their popish ecclesiasticall iurisdiction both in one person, contrarie to the lawe of God: which vnlawfull power they only vsurp to keep CHRIST out of his office, suppressing his lawes, offices, people, worship, with al force in all vnmercifull crueltie, so far as their hornes will reach pushing poore *Israel*. And howsoeuer her Ma^tie and her honorable Counsell see not their wickednes, or suffer them and winke at their doinges (which God grant it be not layd to their charge) yet wee finde this Antichristian prelacie both the false accusers, and hatefull molestours of Gods children; so that the persecution is chiefly by that broode: And whether haling vnto, and shutting vp in most

straite close imprisonment till they haue murdered them without trial whom they get into their clawes, neuer loosing their hold till eyther they dye in prison or reuolt from the truth, so that manie are made to blaspheme & denie the holy wayes of God though their mercilesse tyrannie, whether this kind of tyranniſing without anie free conference or iudicial proceeding, thus pulling the husband from the wife, Father from children, seruant from master &c, al from their lawful callings & trades, be not barbarous persecution, let al men consider. If we diserue death let vs dye in due execution, if banishment banish vs; but first by order convince vs of some crime or errour worthie therof, if you will cleare your selues.

tyranny & barbarous persecution.

Mr. *Giffard* after this *Ismalitish* derision of our persecution, proceedeth to accuse vs of some doctrines derogatorie to the Princes authoritie. As first; that Princes may not make lawes. 2. that wee should hold the Prince ought not to reforme the Church by their authoritie. 3. That none of the godlye Kinges of *Iuda* did compel anie to the Couenant. 4. That the people of CHRISTES kingdome be *spontanei* &c. In al which, besides that ther is no comparison betwene the *Donatistes* and vs in these poinctes, hee doth but followe the steppes of that olde peruerter of the truth. We wil thē first shew briefly how we hold this doctrine, and how far we are from that hee would insinuate into the Magistrates eares, as though we sought to diminish their lawful iurisdiction, power, or rule. For lawes making we hold, that Princes are limited by the law of God (as he himself in another place confesseth) & ought not to proclame any law that hath not warrāt from Gods law either in expresse words or necessary collection from general rules, stil keeping within the equitie. For reforming we hold, that y^e Prince ought to supresse all transgressiō of Gods law, and punish al persons without partialitie according to the offence within the Church or without the Church within their owne dominions as wel for the transgression of the first Table as the second, and to defend the obseruers therof in al equity, and y^e whiles we walke in the wayes of God we are not afraid of y^t powre, but gyue God glorye & them due obedience, whether they be of the Church or no. To the 4. we hold, that none can be receiued into the Church, but y^t willingly maketh publick confessiō of his faith, for neither may the Church receiue nor they be holden of the Church, without this repentance and confession. Yet we grant that the Prince may cōmand and compel her subiects to the hearing of the publick doctrine & prayer of y^e Church, but to enter Couenāt or be receiued a member it is to be done by doctrine, faith and repentance: Neither did the kinges of *Iuda* compel the Priestes to receiue anie vncircumcised or Idolatours into y^e fellowship of the Church. Faith is the gift of God, wrought by his Spirit & word: The Prince may cōpel to the meanes therevnto, but not enforce faith.

"And such are all the lawes y^t so wilfully & in broghe against.

The *Donatistes* resisted the Magistrate so far as they durst (saith he) and whē *Iulian* the Apostata shewed them fauour, their circumcelliōs made reuel in companies, walking with clubbes & staues, did spoile & beate

such

such as lighted in their hands &c: The impatient heate of *Brownistes* is not vnknowen &c. Let this lawlesse man shewe where euer anie of vs haue resisted the Magistrate, or spoke euil of the ruler of the people, or gone about to reuenge our selues by any violence or vnlawful meanes: As for his propheſie what we would be if we had power, it layeth open himself to be a malicious false Prophet to incitate the Magistrate with lying dreames. Let him better consider and he shal find that this Antichristian Prelacie hath bene not only the procurers but shedders of much innocent blood, vsurping ciuile power: And how they haue behaued themselues towards their soueraigne Kings & Princes, let y^e Records be searched; in your Church are found dayly treasons, bloodshed &c, and most plentifull in your mother Church of *Rome*: This then is but the false report of *Sanballat* and *Tobias* to hinder Gods Temple.

The Prelacye, Shedders of much innocent Blood. &c.

Nowe admiring Mr. *Giffards* clearing of the *Donatistes* of errour, affirming they differed not from the other Churches in doctrine, as also manifest or at least protest our innocencie from these and all other errours in the perticular course handled or els where to be found, I will set downe three or fower grosse errours before him, which we detest in the *Donatistes*; as:

That he which ordeineth a Minister (as it seemeth they allowed ordinatiō by one mā) is the head of him ordeined yea the fountaine, and the other the riuer; therfore if the head be holy, the other is therby made holy, and so on the contrarie if the first be wicked. 1.

That the conscience of him that gyueth, may wash the conscience of him that receiueth. 2

That when hee which baptiseth is manifest a good man, hee gyueth faith, hee is the original, the roote, the head of him that is by Gods spirit renewed. 3

That those which are baptised by a wicked man though in a lawfull office, ought to be baptised againe. 4

That it is lawfull in some respectes to kill themselues. 5

That the Magistrate cannot compel vs to that which is good. 6

That we haue free wil after regeneration. I wil not now iustifie Mr. *Giff.* explaining of their mindes, whether in these or anie other wee handled, I take al in this matter from his record, which I hope hee will not affirme to be false. 7

As for his learned Fathers how they haue wrasted the scriptures new Testament and old in more then twenty false expositions and flat contradictions of the scope of the whole Canon of the worde, to iustifie opē iniquitie by slightes, and tollerat it in the publicke assemblies with all their doctrines of separating in heart and not in bodye, at comon meates and not at holy communion, that all nations should be the apparant Church &c, wee leaue them al, denying to enter controuersie with dead men, wishing Mr. *Giffard* to spread such deceites in other mens names no more, but to come orderly to some christian triall by the Booke of God. In the meane tyme hee seeth wee neither hold of

Donatistes

Donatistes nor of *Augustine*, but followe faith in a pure conscience to our knowledge, readie to be instructed wherein wee erre. And when hee hath made such a lardge discourse to proue vs *Anabaptistes*, *Montanistes*, *Arians*, *Pelagians*, *Nicolaitans &c*, we shal in stead of conflicting with a beater of the ayre, and vnconscionable sclanderous rayler, demand the end and vse of his labours, and nowe leaue him to his accompt for his defacing and blaspheming of the truth, wishing all men to beware of such methodes of imposture.

I. G.

FINIS.

A FEWE OBSERVATIONS
OF Mr. GIFFARDS LAST CAVILLS ABOVT *stinted read prayers, and deuised Leitourgies.*

HAving heretofore written an answere to *Mr. George Giffards* pretended defence of stinted read praiers & deuised Leitourgies, and since receiued an emptie replie, wherin he doth nothing lesse thē yeild to any sound reason alledged, but vngodlily cauilleth at and peruersly wrasteth the sence of so much as he toucheth, I seeing no cause of further strife (his former convinced) to intermedle againe with perticular handling of his chaffe & smoke, his reasons in effect the same before answered, haue only thought it my dutie to illustrate vnto the Readers, some few brief poincts abused by him, that they may the better be able to iudge of the former writings, wherevnto with these few helpes following I refer the trial.

WHERAS I alledged out of the 8. to the *Rom.* and out of the 4. to the *Galath.* that in the verie time & action of our praiing to God, the spirit of God was the only instructor and the only help, no other help mentioned or that can be collected in the Scriptures, Mr. GIFFARD hauing granted that reading prayer is not praying, doth now answere, that howsoeuer the Scripture doth extol & magnifie outward helpes & meanes, yet when they are compared with God which worketh all in all by them, or when the scripture will set forth the efficacie & worke to be his alone, they are either not mentioned, or els if they be mentioned, so cast downe, as if they were nothing. God buyldeth his Church (saith he) by the ministerie of men, yet *Paul* is said to plant, *Apollos* to water, but God to gyue the encrease 1 *Corinth.* 3. and therfore to gather from those places *Rom.* 8. *Galat.* 4 that there neede or may be no outward help or meanes in the verie action and instant of praying, is far awrye. In which answere it euidently appeareth he is so bent to turne away all truth & raise new strife, as ther can be no expectation of agreement: There is no sequence, neither doth the Scripture alledged proue his owne reason, so that nothing hangs togeather. No man doubteth but that sometimes and in some places of Scripture the outward meanes of begetting and encreasing faith is only recited, and sometimes the secret work of Gods spirit only, sometimes both, when yet they are not diuided but goe togeather, and all of God both inward worke & outward meanes, though inway of cōparison I neuer so read, but rather the one repeated for both: For shal I say, that whē the word of God & preaching therof is shewed to be the power of God vnto saluation, that the inward worke of the Spirit is therfore not mentioned, because the other is of God? thē both inward & outward meanes being of God & Gods owne worke, though the one by instrument, that there is silencing of the one in way of comparison, is not true. But all this is

nothing to our matter: He ſhould plainly haue affirmed, that frō theſe places *Rom. 8. & Gal. 4.* it cannot be proued, that in the very inſtant tyme & action of owre praying to God, the ſpirit only inſtructeth, without outward helpes of inſtruction; and he ſhould haue ſeene I could proue (as then I did) the contrarie vnto him *Rom. 8. 26. The Spirit doth together ſupplye or help our infirmities, for we knowe not wyhat to pray as we ought, but the the Spirit yt ſelf maketh requeſt for vs wyith ſighes and grones vnvtterable.* In the action of praying the Spirit is here ſet downe in this place to be the meanes and help of inſtruction, teaching vs to aſke aright, no other meanes or helpes of inſtruction in that inſtant time and action of praijng mentioned in this or any other place of ſcripture: Therfore in the time of our praying and laying our hearts open to God, the Spirit only doth inſtruct and openeth our mouth. In this place let the word ſynantilambanetai be wel conſidered. Againe *Galath. 4. 6.* it is ſaid *becauſe yee are ſonnes, God ſent the Spirit of his Sonne into your hearts crying, Abba, Father.* The Argument here is the ſame that before: this word [*crying*] ſheweth the worcke of his Spirit or rather office, in our continuall occaſions of prayer to direct vs to vnburden & vnfold the heart, ſo that in the inſtāt action we ſee no other. And where I ſhewed him that reading in the action of praying could not be caled an help of inſtruction at that time when we were powring forth our hearts vnto God, the eyes and hands lyft vp to heauen, our meditation fixed vpō our knowen occaſions, and heart & mouth vnfolding them, my reaſon this, That the minde & bodie could not be intent vpon two diuerſe diſtinct & ſeueral exercciſes & duties of minde & bodie at one time & inſtāt, he inverteth my words, and ſtealeth them as a new ſhift to help himſelf (as he ſuppoſeth) returning them thus in way of queſtion, demanding whether faſting, lyfting vp our eyes & hāds to heauē, proſtrating the bodie & kneeling be prayer yt ſelf, or outward meanes & helpes to make the prayer more fervēt. Euery ſimple man wil laugh at him (ſaith he) if he make them prayer yt ſelf; and if they be helpes, then I haue brought the former prooſes not frō an idle, but frō an vnſound brayne. Leaue ſcorning & reproch, and conſider what helpes we did al this time intreate of; was yt not inſtruction of the minde by ſome other ſpiritual exercciſe then prayer in praijng? wil he call faſting, kneeling &c, inſtructions of the minde what to pray? then he muſt needs plead for his Image & al poperye, if theſe bodily actions & geſtures be inſtruction of the minde, which are but preparations to make the body ſeruiceable & apt to & in this dutie. Further, how learnedly he diſputeth to make reading one of theſe bodily geſtures or bodily actions only, let it be conſidered of. And as he confoundeth theſe bodily exercciſes and ſpirituall exercciſes, ſo he ſheweth himſelf ignorant & vnable to diſcerne ſpiritual gyftes & exercciſes one from an other, with the diſtinct vſe of them; demanding whither the voyce of an other that prayeth, be an outward help or prayer yt ſelf, an outward meanes to make our prayer more fervent. He thinketh I will be laught at, if I ſay it be prayer yt ſelf. Sure if in anie aſſemblie, or

The ſp. only doth inſtruct & teach vs how to pray.

where

where two or three are in CHRISTS name gathered together epi to auto & homothymadon vnto the ſame thing & with one minde, for avoyding cõfuſion they do vſe but one voice, and that by Gods order & cõmandement, the others hearts going with the wordes & ſaying *Amen*, they that heare pray not as wel as he y^e according to Gods ordinance ſpeaketh, our publique prayers are not y^e prayers of the Church, but of him that ſpeaketh only. But now God hath otherwiſe taught 1 *Cor.* 14. *&c. Act.* 4. yt muſt needs be, that *Mr.* GIF. is in great error to thinke none but he that ſpeaketh prayeth. I take thẽ ſuch hearing of an others voyce, praiſing; and this to be a foule error to publiſh the cõtrarie; but that prayer both edifieth him that ſpeaketh and him that heareth, and together in heart prayeth, I make no doubt. Yet herevpon to affirme, that there are other meanes of inſtructiõ to be vſed in the inſtãt actiõ of praying then praying yt ſelf, were as groſſe as the other, and both a confounding of ſpiritual exerciſes, and flat cõtradictiõ of the Scripture, eſpecially ſo diuerſe weightie actiõs of minde & bodie, as proſeuche, & anagnoſis, powring out our hearts to God in prayer, and reading. At other times I did not only allow, but teach, that we haue al the dayes of our lyues need to be inſtructed to pray aright, and that reading is a bleſſed meanes thereVnto. So that you ſee whiles you of purpoſe will oppoſe, you runne your ſelf vpon the rocke; in ſtead of iuſtifiing your accuſation of two hereſies to be found in my firſt reaſon, you haue publiſhed this follye, which you muſt retract, if you wil obey the truth.

Reading of prayer, is a good helpe: at other times, not in y^e very act of praying.

Mr. GIFFARD thẽ granting, that reading is but to help to prayer & not praying, and now being ſhewed y^t it can be no help in that inſtãt action of praiſing, let vs proceede to perʋſe an other of his miſtakings & wilful peruertings. I affirming, that the holy Ghoſt neuer enioyned vs to any certaine number of words by ſtint & limitatiõ in praiſing, as cõmanding the very words to be ſaid ouer whẽ we pray, he euery where in his wrytings as a ſuppoſed foundatiõ to their Leitourgie & Collects, alledged out of *Numbers* the 6. *Mat.* 6. *Luke.* 11. example of Pſalmes, and now *Deut.* 26 that y^e Lord did by cõmandemẽt bynde them to thoſe verie words ſaiing ouer, when they prayed or bleſſed in thoſe formes which are there preſcribed. For my reaſons in diſprouing this popiſh carnal conceipt, I refer the Reader to my former anſwere to his publiſhed pretended defence of reading for praiſing. One reaſon was drawẽ frõ the words of y^e text *Numb.* 6. 32. where y^e hebrew words *Cob Tebarcu*, thus ſhal you bleſſe, do not import a tying them to y^e verie words of this forme in bleſſing, but to the rules & inſtructions there taught them concerning the matter yt ſelf for their directiõ, which I collected by this word *Cob*, which is an adverb of ſimilitude, ſignifiing with vs as much as [after this maner] and therfore cannot be to ſay the ſame words, but according to y^e ſame inſtructions. Where firſt he reprocheth me for that *Tebarcu* was falſe printed, therevpon chardging me I cannot reade two words right of hebrue, which were no great ignominie in their prieſthood: But ſhall we ſay *Mr.* GIF. cannot reade two words in latine rightly, becauſe in the

28. *page* of his booke he repeateth out of *Augustine, vpoli sui*, for *populi sui*? This I mention, as sory to see the defendor of this false Hierarchie so emptie, to leaue sounde doctrine, and thus to trifle; if he had bene at the print, it should haue bene ameded it seemeth. Now to the doctrine gathered of this word *Coh*, Mr. GIF. would invert the words in his owne sense, thus; that where I said, the Lord did not cõmand to say the same words but the like, that is, according to those directions of doctrine, he gathereth, that I should affirme yt vnlawfull to vse those words at all, yea that they might not vse all or anie of these words at anie tyme. Whether this be a Christian interpretation of my words or no, I leaue not only to all mens, but chiefflie to his owne conscience to be considered. Yet he still couertly persisting in his error, produceth a place of Scripture, where the word *Coh* (as he thinketh) is vsed for the saying of the verie words. *Exod.* 3. The Lord said to *Moses, Thus shalt thou say vnto the children of Israel EHEIE hath sent me vnto yee; moreouer God said vnto Moses, thus shalt thou say vnto them, The God of your Fathers &c.* According to Mr. *Greenwoods* interpretation (saith he) *Moses* is not cõmanded to say those words, but the like. True, he is not here bound to this certeine number of words, or the same words. If then they should say, vvhat is his name that hath sent thee, he may not say *EHEIE* hath sent me, because God said *Coh* &c. Now Mr. GIF. sheweth himself a shifter: I did neuer hold it vnlawfull to vse anie wordes of the scripture as need required, it is your sclander: vvhere you haue in all your bookes affirmed we hold it vnlawfull to say *thy kingdome come*, or vse anie phrase of scripture to right vse; your vvoeful vvrasting of the tongue for vntruthes, vvil tourne to your further iudgment. I proued only by the word *Coh*, which signifieth [after this maner] that God cõmãded not the very certaine number of words to be said. And vvhere I sayd the word *Coh* was so vsed in all the Prophets (when they say, *Thus saith the Lord*) to this end, that neither the holy Ghost had registred al their verie wordes they spake, nor that they were tyed to the prescript number of words, he would haue it thought I should hold those words which are recorded, not to be the words of God; which vvrasting of my vvords, is but his emptie quarreling to turne away this firme doctrine: namely, that God did in those formes of prayer mentioned by him, prescribe the somme of their blessings & petitions, vvhervnto they ought according to their seuerall occasions vvithin the limits of these doctrines, frame their suites and desires, and did not tye them to a certaine number of words. Now he finding himselfe pressed, in that all his proofes are at once brought to be vveapons against him rather thẽ vvarrant, It being prooued vnto him that those formes are repeated in other words in other places, and that the Priests vsed other in blessing the people, as *Eli* blessed *Hanna*: also that the Apostles vsed other vvords in prayer, and neuer that verie forme and number of vvords, he playnly denyeth that our question vvas about the bynding & limiting to the verie vvords by commandement, and saith our question vvas, vvhither it vvere idolatrie to vse those pre-

preſcript phraſes or no. Thus the man is fled, not only contradicting all his writinges, making voide his prooſes, but granting as much as I affirmed vpon the word *con*, hath gyuen mee the whole cauſe againſt his wil: For if theſe places wil ſerue to proue an apportioning by number and ſtint vpon commandement, then Mr. *Giff* hath no proſe for his Collects, no though theſe had bene ſo, yet his patched broken maſſ-booke ſhoulde haue bene far from comming in place of true prayer. But that this is a popiſh dreame to think in prayer they were bound to ſome certeine number of words ſaying ouer, it was alſo cõuinced vnto him by the Greeke word ὁυτως, where *Chriſt* commandith his Diſciples, ſaying, *VVhen you pray, pray thus, Our Father &c.* Which word [thus] *Matth. 6. 9.* ſingnifieth, [after this maner] or according to this forme, rules, and inſtructions; for if the commandement ſhoulde goe to bynde vs to the very words, then this word [*when* you pray] would bynd vs neuer to vſe other words, for the text ſaith, *whē you pray, ſay thus.* To this he anſwereth, that reſpecting the rules for matters, *when* is as much as whēſoeuer you pray, becauſe we may not depart from thoſe matters cõteyned in thoſe general petitions: But in words it is not ſo there, We muſt conſider to diſtinguiſh &c. Wel, hath he not loſt himſelf, and ſtill againſt his will yeilded the matter, namely, that wee are not in theſe formes of prayer bound to the verie words ſaying ouer, and that y^e^ holy Ghoſt did neuer by commandement ſtint or limit vs to anie words in praying, which indeed is common with inchanters: And I take it he will eaſily yeild me this point, for if he remember *Auguſtine* to teach, that then we pray that prayer which *Chriſt* taught his Diſciples, whē our prayers are grounded vpon thoſe doctrines and inſtructions, or to that effect: And *Calvine* to ſay; the Sonne of mā would not preſcribe vs vvhat vvords vve muſt vſe in prayer, he ſhould haue put vs to leſſe trouble: So that beſids his maſſ-booke vvas neuer preſcribed by the Lord himſelf or vvarrant of his word, he ſeeth it vnlawful to apportion, limit & ſtint as by meaſure and vvaight certeine members of vvordes, ſentences &c, in prayer. As for his examples of the Pſalmes, I refer to my former anſwere, namely, that praying is one thing, and ſinging a pſalme an other.

Now then vve haue heard that reading is not praying or any help to pray in the inſtant action of praying, vvhen we ſhould powre forth our owne hearts to God: Alſo that it is vnlawful to bynde man to numbers of vvords or ſentences in praying. Let vs come to the firſt genetall argument, vvhich is this. No Apochripha muſt be brought into the publick aſſemblies; for there only Gods word and the lvuely voyce of his owne graces muſt be heard in the publick aſſemblies: But mens vvrytings & the reading them ouer for prayer are Apochripha: Therfore may not be brought into the publick aſſemblies, eyther for lawes or vvorſhip. Here hee finds faulte vvith the vvorde Apochripha (although it hath bene an antiēt vvord in this ſenſe, and now publiſhed in their Bibles to diſtinguiſh other vvrytings from the authentick ſcriptures) vvilling mee to goe to the matter yt ſelf, drawing by firme con-

 cluſion,

cluſiō, that nothing is to be allowed any place in the Church, which is not y^e perfect rule yt ſelf in writing or without errour vttered in ſpeach, and he wil yeild. This I did proue vnto him by an Argument hee was not able to anſwere, and did leaue out the word *Apothripha*, thus. Only the Canonical ſcriptures & lyuely voice of Gods owne graces are to be brought into the publick aſſemblies for doctrine & prayer: But mens writings or Collections are neither Canonical ſcripture, nor the lyuely voice of Gods graces in ſuch as he hath appointed to ſpeake in y^e publick aſſemblies. Therfore no mans writing may be brought into nor impoſed vpon the publick aſſemblies for doctrine and prayer.

Now where he caulleth about the perfectnes of the rule & abſolute perfectnes of the graces, it doth not help him: For the word of God being of neceſſitie by the lawe and ordinance of God, to be read in our owne language, I truſt he will not denye yt to be the written word of God for the vnperfectnes of the tranſlatiō, being (to the beſt ſearch the Church can make) ſkanned by the original tongue and ſtil amended; or at leaſt the Church no further bound to yt, then yt ſhal be found to be the perfect rule: ſo likewiſe the lyuely voice of Gods graces are not for the imperfectnes to be excluded, being Gods appointed ordinance; neither is anie fault in the tranſlation to be allowed, and errour in doctrine or prayer are preſently to be admoniſhed & repented of. *Mr. Giffard* then muſt denye the Bible tranſlated into our owne language to be the Canonicall Scriptures, and denye the lyuely voice of Gods lawfull officers, and ſuch as are therevnto called, in doctrine and prayer, to be the manifeſtations of the ſpirit and vtterance of Gods graces for the aſſemblie, or els grant the propoſition firme: And if hee can put dead mens writinges into the place of either of theſe, I will yeild. In the meane time I hold ſuch tranſlations to be the worde of God, and by Gods ordinance put into our owne language, to all our knowledges retayning y^e words of God, which word & the lyuely vſe of Gods owne graces in the mouth of ſuch as he therevnto appointeth, are only to be brought into the publicke aſſemblies for prayer and doctrine; for God hath cōmanded theſe vnto vs as his owne ordināces in his aſſemblies, and no other means wherby either God ſpeaketh vnto vs, or his people vnto him, in the Congregation. To this all the ſcriptures beare witneſſe; the word is always firme, confirmed with miracles from heauen, and cōmended to vs by *Chriſt*, the Prophetts & Apoſtles, to be the foundation, Canon, light, lanterne &c, the graces of the Spirit gyuen for the interpretatiō, prayer, doctrine &c. CHRIST is aſcēded vp into heauen, and hath giuen giftes vnto men to ſerue their tyme & miniſter in their place in this houſe. Theſe graces ſtil renewed, not only in thoſe called of God in this ſeruice for their dayly adminiſtration, but newe workmen thruſt forth into this harueſt, as the Lord of the houſe diſpoſeth: which graces of his Spirit are compared to two oliue branches, which emptie out of themſelues thorow two golden pipes *Zacharie* 4.12. And to ſeuen thunders which vtter their voices that cannot be written.

Away

Away therfore vvith your patched maſſ-booke, yt may neither ſtande for a foundatiō in Gods houſe, nor for the lyuely voyces of theſe thunders: you make yt a monſtrous Idoll by putting yt in either of theſe vſes, yet you will make yt ſerue for both. Wee haue nothing to do with your matters of order, as you vnderſtand that order for tyme, place &c; wee reaſon of the ſpirituall action yt ſelf, when wee entreat of y. meanes whereby God ſpeaketh to vs, and appointeth vs to ſpeake vnto him. Wee can caſt out the errours in the tranſlation or doctrine or prayer, and yet retaine Gods vvorde in our owne language, and the liuely voice of his graces in the aſſemblie: When you can do ſo with your deuiſes and newe hatched Leitourgies wee will giue eare vnto you and them; till then wee thinck of your counterfeit playes and pleas for your Idolls and deteſtable ſacriledge and high prophanation of Gods ordinances with *Iannes* and *Iambres* to reſiſt the truth. Paraphraſes wee hold to be mens writinges and expoſitions, and not the word of God, nor the liuely voice of Gods grace of interpretation or prayer, therefore to be excluded this place of ſeruice vnto God. Thus you ſee the further you wraſtle, the further you make your wares, the beſt of them, odious to euerie godly conſcience. You ſay I deceiue the ſimple by gyuing them one crabbe amongſt many apples; but you may behold your beſt apples ſuch as the holy Ghoſt hath foretold vs *Reuelation.* 18. to be entiſements to euil: It is well you will grant my Propoſitions ſo ſound; and I would wiſh (if ſuch be Gods wil) they might be better fauoured.

Nowe becauſe I wil not ſtand either repeating or contending about Syllogiſmes, I will take this much yeilded of your owne concluſions, which is as much in effect as I haue affirmed, where you teach me thus to reaſon. No mans writings are the vndoubted truth of God, but haue errours and imperfections: therfore men cannot further ground vpon them, then they be conſonant to the Canonicall ſcriptures. Againe, The Church is builded vpon the foundation of the Apoſtles & Prophets: therfore our faith is not to reſt vpō mens writings. Wherevpon doth neceſſarily follow, that if mens writings may not be builded vpon nor reſted vpon, howe ſhould you dreame it lawfull to impoſe them for lawes vpon the publick aſſemblies, or to haue them there read to beare rule as the wordes of God? And this you confeſſed in an other of your writings, that God ſpake vnto vs out of his vndoubted worde, or by his owne word. If then God ſpeake not vnto vs by mens writinges that be of priuate interpretation, in the aſſemblie, nor that they can be made groundwork to buyld our faith vpon, or to reſt aſſured vpon, yt will be granted I hope that they are not to be impoſed vpon the publick aſſemblies as lawes and rules, but left to euerie mans priuate vſe in their libertie, as they wil anſwere for themſelues what vſe they put them to, and whither they doe not prefer them before the booke of God, or preiudice themſelues by them. This firſt poinct is then plaine, That only Gods vndoubted worde is to be

to be impoſed, brought in, and maintayned in the publick aſſemblies as lawes and rules, no other vvritings being authentick or Canonical. But here Mr. Giff. doth in effect affirme, that the word of God yt ſelf is not authentick or Canonical, except in the Hebrew or Greeke Copie: Wherein he goeth a litle beyond the Papiſts, that wil yet allow the vvorde of God in latine: And if it ſhoulde be defended, that the vvorde of God vvere not the vvorde yt ſelf that vvee haue in our owne language, it wil follow that no mā could haue aſſurance of faith, except he vnderſtoode both Hebrew and Greeke, yea be able ſoundly to interpret the ſcriptures in both. If the tranſlations be ſo far mens vvritings that yt ceaſeth generally to be the vvord of God that is not vvritten in Hebrew or Greek, and mens vvritinges not to be grounded or reſted vpon, vvhere ſhall our aſſurance ſtand? And might not Mr. Giff. as vvel ſay, the Hebrew and Greek Copie are but paper and ynck, many faults and errours by the print in vowells, accents, letters; and ſo conclud vve had not Authentick or canonical ſcriptures at al, except mēs erronious vvritings might be of equall authoritie in the aſſemblie that the ſcriptures? muſt he not beare vvith mee in accompting him an Atheiſt or Libertine in thus reaſoning? Hence then vve ſee vvhiles you go about to abaſe the Canonicall ſcriptures, and extol your patched Leitourgie, you fall into manie blaſphemies, as I haue before told you. Wee hold yt the vvord of God in vvhat language ſoeuer, ſtil reiecting the errours in the print, in the tranſlations &c; as they are knowne vnto vs, and not to the vvord yt ſelf for the imperfections or errours in the tranſlation and print. Now vvhen you can ſo reiect the errours in mens vvritings, as you can make that vvhich remayneth the vndoubted vvorde of God, not agreeable only, but an Authentick approued Canonicall ſcripture, authoriſed from God to be the verie eternall foundation and rules, limitts and lawes giuen by himſelf vnto his people, you may lift vp your ſtumped Dagon into this place, if there be ſome truth in their vvritings (as vvhat mens vvritings haue not ſome, and the holy name of God verie much) yet is that truth in the Scripture yt ſelf & here ſo mingled vvith chaffe, that it vvere not only vnprofitable & a hinderāce of the true vſe of Gods vvorde, but an aboliſhing and defacing of the vvord yt ſelf; the maieſtie vvhereof ought to terrifie you from this preſumption. And vvhere you ſay that you decide not controuerſies by anie tranſlation, but by the Authentick Copies of the Hebrew and Greke, I truſt you ſpeak only of ſuch as are able by the interpretation thereof ſo to decide controuerſies, and holde it not vnlawfull for anie ſuch as haue not that help, to cōvince errour by the powre of the vvord and conferring one place vvith an other in anie tranſlation, according to the analogie of faith, though I grant vve ought to vſe y^e beſt approued. But if this vvere not lawfull, ſurely no mā might propheſie in the Church, vvhich hath not the gift of interpretion of the tongue, neither might any affirme any ſcripture to be true, but they vvich haue knowledg of tongues: How blaſphemous is this geare, vvhiles you are ignorant of

rant of the powre, wisdome and agreement of the word and spirit, and diuersitie of giftes giue vnto men; the Word & the Spirit approue eche other, and beare witnesse eche of other, in what language soeuer God giueth yt, to our vnderstanding. Prophesie & knowledg of tongues are two seueral giftes, not alwayes giuen to one member, but distributed as God in his wisdome hath appointed. 1. Cor. 12. and prophesie cõmended for the more excellent Cap. 14. But this is sufficient in this place, that the word of God is the word of God in what language soeuer, and to accompt yt being verbatim translated, or at least so far foorth faithfully translated, mans writing, were blasphemie: but mens writings can neuer be so holden the authentick scriptures of God, how agreable to the word soeuer they be. My Argument is then firme, and thus left vpon you: Those writings which be not the word of God being imperfect, & neuer without error, may not be imposed as lawes & Canons vpon the publick assemblies, or there be read or interpreted, or offred vp in worship: But such are al mens writings that be not the authentick word of God yt self. The publick assemblies are only bound to the reading & interpretation of the Scriptures, which God hath ordeined to be read in a knowne language, and for prayer & prophesie hath ordeined the liuely voice of his owne graces in the mouth of such as he hath appointed to be the mouth of the Congregatiõ vnto him, and his mouth vnto them. So y^e your patched Leitourgie, paraphrases, longes in time, homelies, and al your dead mens writings, are cast forth of the publick assemblies, and manifest to be Idols whe they are thrust into that place.

Now where I alledged that the binding of the publick assemblie, yea of all assemblies, to certaine writings of men euerie day & yeare their number & portion of words, daylie, monthly & yearely in al assemblies the same matter and words reiterated, in stead of powring forth their hearts vnto God according to their present needs and occasions, was a setting of themselues in Gods seate and taking the office of his Spirit, which only knoweth the wantes of the seueral assemblies according to their diuerse occasions, he runneth away from the matter, as one vnwilling to heare of this their vaineglo & counterfet babling, demanding whether euerie one should vtter their owne perticular wantes in the publick assemblie, or should pray nothing but that euerie one feeleth the present want of in himself, or should tell the Minister before hand what euerie one of their wantes were, then how the Minister should remember al. Are these any thing but mere cauils? can any of these follow vpõ the former doctrine? And let him looke againe, whether he that is the mouth of the Congregatiõ vnto God in publick prayer, must not cõsider the present publick occasiõs of that publick assemblie, and therafter frame his prayers, all the people ioyning in heart to his words of petition or thanksgyuing, saying Amẽ to so much as he aſkeeth according to the wil of God & neede of the time, yea & if they haue not feeling in such prayers, they are vnfeeling members: yet neither doth he intermedle with priuate or secret wantes, neither needo they tell him them;

them; he is sent for the publick affaires of the Church, to cõmend the seueral actiõs general & publick, vnto God: And as they are diuerse in euerie assemblie, so must he be a man of wisdome to know, see, and cõsider them, lest they al rashly step into the houle of God to offer vp the sacrifice of fooles, & make a counterfeit babling *Eccle.* 4. Yet the sinne of this is nothing cõparable to the doung your Priests cast forth by prattling ouer your English Portuis, which ye Lord wil one day cast in your faces. As then in priuate prayer we are to lay forth our owne wantes & estate of our owne soule, which cannot be done by reading an other mans writings, alwayes singing one song, customably repeating in superstitiõ certaine words, our hearts neuer rapped vp, examined, nor the diseases therof layd open vnto God, seeking due cure: So the man that is the mouth of the whole assemblie prayeth, as the mouth of one bodie, for al their open publick present wantes & occasions: Which occasions, considering the persons & actions, are diuerse & cannot be writte for one assemblie before hand, muchlesse for all assemblies in a whole kingdome, neither by man nor Angel. See then the mockerye of your seruice booke, and what Idolatrie is cõmitted by yt, to the abandoning true prayer according to the present wantes & occasion.

The dung of Priests cast forth by prattling ouer your English Portuis.

The next thing to be cõsidered, is about making of lawes in the worship of God. Where he would persuade vs that their whole Leitourgie conteining al their publick worship, gouernment, offices & ordinances of their Church, be but matters of order & conueniencie. Then the compelling & teaching the publick assemblie to reade ouer mens writings both as Canons & lawes in the Church, and publickly & priuately to offer them vp in stead of true prayer & holy inuocatiõ, is a matter of comelines & conueniencie. In the meane time it must be a turning away of the whole order & ordinances of God: For what is the whole Testament of *Christ* but an order for euerie office, person, action in the Church, if he wil haue it taxis, and then must confesse their Leitourgie an other order of publick administration, and so as I haue said an other Gospel, an other Testament, a setting vp an other worship. And herevpon I trust I may cal al this an adding to the word of God: yea I wil go a litle further, an abolishing & disabling & dishonoring of the word yt self & graces of his spirit. And whither all this smoke of the bottomlesse pyt may not be reproued with these scriptures, not only *Prouerb.* 30. *verse* 5. 6. *Deut.* 4. *verse* 32. but also *Reu.* 22. *verse.* 18. 19. let the godly ponder and search: and let the fearefulnes of the threats detetre all flesh from presuming to alter the ordinances, lawes & worship of the most high God. And that the verie reading of an other mans writing for my owne praier, or the prayer of the Church, in stead of powring foorth our owne hearts, is a changing of the whole worship into the making mens writing an Idoll, which is by these places condemned as an accursed sinne, let the most hard text (as he in carnall wonder exclaymeth) be looked into *Reuel.* 22. *verse* 18. 19. The words are plaine: *If anie man put or add any thing vnto these, or if anie man take away from these words,* he shalbe

Sybboue, an other gospell, & other Testament then.

judged

iudged as followeth. Now if the adding an other whole Worship, and suppressing of that god hath apointed, be not an adding to these things writtē, gyue sentence as you wil answere. O (saith he) but it is said God wil add vnto such al the plagues written in this booke; and there is in this booke mentioned the lake of fire: As though the lake of fire is not due for euery sinne, and yet not euery one that committeth sinne to be condemned; what sinne is it that deserueth not the eternall wrath of God? yet not euery one that sinneth giuen ouer to that iudgmēt, for either yt may be of ignorance, or of negligence, and washed away by repentance in the blood of *Christ*, or it may be repented of & left whē wee see yt. Mr. GIFFARD hath read wel the curses of the law & all the curses due for sinne, that seeth not how many curses the law & the Prophets pronounced vpon sinne, to call the persons themselues to repentance, shewing together the equitie of Gods law, & yet withal the free mercye of God to al y^t truly repent their euil wayes. Al that receiue the Beastes marke in their hand or forehead, are thretned to be cast with the Beast and false Prophet into that lake; yet I doubt not but manie that haue bene so seduced into that sinne, shal by repentance be saued: Not that I encourage anie to cōtinue in such fearful estate, to hardē their hearts against the threatnings of God, but that I would haue Mr. GIFF. to put difference betwene the curse layd to the sinne, and the condemnation of the person sinning: And seeing he taketh that lake a perticular seuere threat to the Apostasie vnder Antichrist, I would he had the grace to consider how it lyeth vpon him, whiles he speaketh out of y^e mouth of the Beast, if he repēt not to turne from his euil wayes. Let it further be weighed how ignorantly he chargeth me to cōdemne al Churches, for this smale examplifying of this Egiption darknes, Idolatrous worship, and exalting mens writings into this defacing of Gods word and true worship, they neither being guylty of such a sacrilegious Leitourgie, as this Egiptian Calf hatched at ROME, neither are to be presently iudged no Church for others sinne, till they ioyne obstinacie to their transgressiō. But shift the matter as you wil, or rather as you cā apeare before God, I wil not make lesse the sinne, or the iudgmēt due to sinne, for mēs persons, no not of whole Churches, if they shal be guilty therin: My desire is by discouerie of the sinne, to bring men to repentance, and vnto the awe of God in his worship: who are guyltie besides your selues in such sacriledge, as to abrogate the Leitourgy of *Christ*, & set vp an other, or to restraine Gods true worship, & to giue life to y^e image of the Beast, it skilleth me not; let sinne be sinne, and God righteous, and thē examine your selues, if they or you be cleare I reioyce, neither do I think or cā charge them with such Idolatrie as is here erected: I take it you wil be found y^e scladerer of other Churches, to hide your owne filthines. But saith Mr. *Giff.* those scriptures are against the adding of humane preceptes & lawes to be kept as partes of Gods worship to binde y^e cōscience to seek righteousnes & y^e forgiuenes of sinnes, or y^e merit of eternal life in them, or against such rules of gouernmēt as God hath

 set to be

to be perpetual. In which we muſt take your meaning to be this, that you grāt where anie humane precepts & lawes be enforced as a part of Gods worſhip, or as lawes to binde the conſcience; or when righteouſnes is ſought in them, and forgiuenes of ſinnes by obſeruing of them, or merit by them, or if they be againſt ſuch rules of gouernment as God hath ſet to be perpetuall, if the additions or conſtitutions be ſuch as anie of theſe, then ſuch lawes and conſtitutions are againſt the perfection of the word of God, againſt Chriſtian libertie, and in the chief things which concerne Gods worſhip, againſt the ground and foundation of our faith, and ſo a thing moſt deteſtable & accurſed, which our Sauiour CHRIST refuſed iuſtly to obſerue with the blinde Phariſeis, wherein you haue granted as much as I euer affirmed: For is not your whole Leitourgie being an other then CHRISTS Teſtament, your whole reading mens writings in place and in ſtead of laying forth your owne preſent wantes and occaſions in prayer to God, humane conſtitutions, and made a parte of Gods worſhip? at leaſt ſuch pretended worſhip as you thinke good enough for him? Weygh the matter vprightly: Againe, whither your whole Antichriſtian gouernment, offices, Courtes and miniſterie, be not conſtitutions and ordinances againſt ſuch rules of CHRISTS gouernmēt as be perpetual, and an innouating of his Teſtament, examine; which you ſhall ſoone perceiue, if you looke but what CHRISTS perpetuall ordinances, offices, officers and lawes for the guyding, ordering and gouerning of his Church be, preſcribing euerie one their place, dutie & limits ioyntly & ſeuerally, and not finde your miniſterie regiſtered there, but a ſtrange Leitourgie and worſhip borrowed from the Pope, which came out of the bottomleſſe pit; confeſſe your ſacrilege in ſuppreſſing CHRISTS whole miniſterie and ordinances, and erecting an other for the perpetuitie of his, euen to euerie naile and pyn: The holy Ghoſt ſheweth that only to be his miniſterie, till we be all a perfect body in him, and his whole miniſterie and ordinances a kingdome that cannot be ſhaken *Hebr.* 12. *Epheſ.* 4. a commandement to be kept vndefiled till the apearing of IESVS CHRIST, his Scepter an euerlaſting Scepter; the Sonne as faithfull in his houſe as MOSES a ſeruant in the Tabernacle, who made all things according to the patterne: So that it is to be wōdred Mr. GIFFARD ſhould think anie part of *Chriſts* gouernment ſhould not be perpetuall, that was giuen by his Apoſtles the maſter boylders and layers of the foundation, wherby all actions ſhould be tried to y^e woords end. May not *Mr. Giff.* as wel cal into queſtion the perpetuitie of the Teſtament, as the lawes & rules for the gouernment of his Church. Now if your whole falſe Hierarchie, Offices, Officers, Lawes, Worſhip, be plainly other thē CHRISTS, as in our other writings are proued, and ſhame will inhibit you to denye, how can you be ſo drunke with the cup of the Whores fornication, to think you haue no conſtitutions, lawes or traditions, which are a part of worſhip, and againſt ſuch rules of CHRISTS gouernment as the Apoſtles haue preſcribed for the ordring of his howſe, and the ſame ordeyned for all

what is he call y^e Apoſtles. ſtyle of y^e Goſp. in q^ſtio.

Churches

Churches til we become all a perfect bodye in him? But if Mr. Giff. wil shew himself so voide of al conscience and truth, to say al their traditionall worship and Antichristian Offices and ordinances be neither part of their worship nor constitutions disanulling the ordinances of *christ*, yet wil he confesse I doubt not this kinde of worship and gouernment to be imposed as matters to binde the conscience, being all the seruice of God they haue, seeing hee wouldе also haue all that obserue them not, to be censured and excommunicat for this merchandize: yt were a fore matter a man shoulde be cut off from *christ* and his Church, giuen ouer to Satan, and the iudgment ratified in heauen against soule and bodye, for a matter that byndes not the conscience, As though the soule & bodye (howsoeuer some things perteine to the one, or is done by the one as proper worke thereof) were not both to be counted whe the conscience shalbe opened to answere for all done in both, or by either of both, euen whatsoeuer wee haue done in soule and bodye; and *Caluine* would but diuide the soule and the bodye in Ciuile causes. But *Mr. Giffard* would goe a note further; namely, that in the seruice of God in such causes as the transgression deserue excommunication, to be no matter binding the conscience. But it may be *Mr. Giff.* doth suppose, that except the constitutions ecclesiasticall be such, as righteousnes be commanded to be sought in the doing them, and forgiuenes of sinnes and merit by them, all is wel. Then, besides the other abuses granted, he must be demanded whither those traditions of the Fathers, which our Sauiour *christ* and his Disciples refused to obserue, were imposed as meritorious? whervnto wee answere, No: For in the superstitious washings of cuppes, of beddes, with al such trincketts, wee see to be no such matter *Marke.7.* and *christs* words in saying, they layde the commandements of God aside to set vp their owne traditions, doth shew wherin the sinne was; namelie, to do and obserue such things of vaine glorie, superstition, or custome, as God had not inioyned them, and to leaue vndone the lawes and commandements of God; which sinne is your transgression at this day: Reade therfore the 7. of *Marke* & 15. of *Matthew* more diligently. Further those superstitious traditions *Gal.4.* & *Colos.2.* the obseruing wherof were the denyall of *christ*, were neither held meritorious, nor iustificatiō sought by them, manie of them being Iewish ceremonies, sometimes as rudiments commanded of God, now abolished and no further burden to be layde in such outward thinges; no, We reade not that the law of God yt self was eyther commanded, or so obserued, as to seeke righteousnes by yt. Now then to the matter; Mr. *Giff.* thinketh CHRIST and his Apostles did well in refusing to obey the traditions of the Fathers at the Pharisies commandement, and so must confesse it lawful and a dutie of vs to refuse to obserue your Iewish ceremonies and Romish superstitious traditions, which are so manie as euen your whole Leitourgie and worship conteine nothing els, Gods lawes and ordinances not only left vndone, but al that pleade for them and seeke to walke in them, persecuted with deadly hatred. And how

Mr. Giff. will proue that there is no adding or diminiſhing to or from the word of God, by impoſing and creating more lawes then God hath made in his vvorſhip and gouernment of his Church, but ſuch as bee made part of the vvorſhip, or bynde conſcience, or bee meritorious, or againſt ſuch rules of his gouernment as bee perpetuall, though I take all your orders, lawes, vvorſhip in this compaſſe; yet howe you can poue this, I know not; for looke againe vpon the ſcriptures *Pro.30.5.6. Deut.4.2.& 12.32.* and *Gal.3.15. Reuel.22.18.19.* and you ſhal finde, that to add, ſuperordeine, innovate or diminiſh or take anie thing from the lawes of God already preſcribed for his vvorſhip, were to abrogate his lawe, to laye further burdens then hee hath layde, to make his lawe vnperfect, and ſet our ſelues in his ſeate; yea vvhatſoeuer wee put to vvhich hee hath not commanded, or whatſoeuer wee inhibit that hee hath commanded, is here forbidden: For this ſaith the Lorde, *Ye ſhall put nothing vnto the vvord vvhich I command you, neither ſhall you take aught therefrom that you may keepe the preceptes of the Lorde your God vvhich I commande you Deut.4.2.* And that this was as well in the outwarde ordinances of the Temple as in the iudgments, is plaine in the firſt *verſe.* Againe in the 12. *Chap.32. VVhatſoeuer I command you, take heede you do yt; Thou ſhalt put nothing therto nor take anie thing therfrom;* and in the *Prouerbs. Euerie vvord of God is pure, put nothing vnto his vvordes leſt hee reproue thee and thow bee found a lyer.* Now the ſcripture ſpeaking ſo abſolutely and generaly againſt al addition or detraction to or from his ordinances, *Mr. Giff.* ouerſhooteth himſelf of his bare word to contradict and limit ſo expreſſe commandementes; for theſe ſcriptures (ſaith hee) are againſt adding of humane preceptes and lawes to bee kept as partes of Gods vvrſhip, to bynde the conſcience to ſeeke righteouſnes, forgeuenes of ſinne, merit in them, or againſt ſuch rules of gouernment as God hath ſet to be perpetuall. This is true, but this is not all, for the lawe is generall againſt all inventions, traditions, conſtitutions, vvhatſoeuer God hath not commanded, as the ſecond Commandment doth alſo teach. *Thou ſhalt not make to thy ſelf &c;* ſo y^t God hath left nothing to be layde vpon his Church by cõmandement, which he hath not cõmanded: And therfore that place of the Apoſtle to the *Gal. 3.15.* muſt be better perꝛſed: *If it be but a mans Teſtament vvhen yt is confirmed no man doth abrogate yt or ſuperordeine anie thing to yt:* CHRISTS Teſtament then being much more perfect, his vvhole minde for the ordering of his houſe manifeſted therin, it is wicked preſumption to alter the ordinances thereof, or to holde them vnmeete or vnſufficient for anie age or eſtate. Well, Mr. GIFF. coulde nowe bee content thus far to limit the povver of the Church; namelie, to haue her ſubiect and obedient to his voice; but that he ſuppoſeth there may be lawes eccleſiaſtical made, of things in themſelues indifferent; that where the ſcripture hath commanded ſuch things to be vſed at our libertie for order, for comelynes, edification and glorye of God, as matters of place, time, and ſuch circumſtance. But hee here miſtaketh his text, for the Lorde commandeth by the Apoſtle in that place *1 Corint.14.* that thoſe

"Such as are manifeſted therin, muſt holde vnmeete for anie age, or ſtate: but euery particular ordering gouernment, meete for euery age & ſtate, is not there preciſely ſpecified.

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publique busines and exercises of the assemblies, shoulde be done in order, in comlynes, to edifijng; and doth not leaue somthing to bee commanded, vvhich the maister buylders hath not prescribed: For to binde those thinges by lawe vvhich God hath not bound in his worship, wee are to add newe traditions to bring vs into bondage of the creatures, vvhich the same Apostle denyeth euer to bee brought into bondage vnto 1. Corinth. 6. 12. in his owne person teaching vs so to walke: the Lord see in his wisdome cause to leaue them in our libertie, knowing there vvoulde bee no end of such perticular lawes, especially if he had left it to mans wyt to make and vnmake lawes therin: For the orders you speake of then, meaning circumstances of time, place, kneeling, sitting, standing &c, there can be no further lawes of them, then the Apostle hath set, and (as the Minister of CHRIST prescribed) that al be donne to edifying in comlynes, order &c. Of theis to set perticular lawes, vvere to breake these general lawes of God, whereby he teacheth vs the true vse of them, and leaueth them in the Churches libertie as need requireth to vse them or not vse them: Neither can all assemblies bee bound in these thinges to the same in perticular, that being needfull and decent in one, that is not in an other. And in that you woulde haue them no further commanded, then they bee needfull, convenient, decent &c, you condiscend that there can bee no setled lawe in perticular layde vpon the Church in them: For to vse them so far as they bee convenient, necessarie, and to edifijng, is the lawe and commandement of God; and to vse them further at anie mans commandement, were both a breach of Gods lawe, and making the creatures stumbling blockes, Idolles, bondages, and euerie way sinnefull. And when the Church commandeth them so far to be vsed as they are commanded of God, the Churche doth but ratifye and see Gods lawe executed; so that you haue lost your selfe, whiles you shoulde haue proued your bold assertion: That the Church hath power to ordeyne lawes, for to create or make lawes, which you see the folly of, being nowe driuen to another shift; that in the perticular thinges vvhereof God hath giuen generall lawes, wee may make setled lawes, and yet but for the tyme they be convenient; Wheras in deed Gods lawe is the same and nothing ells. But because they bee necessarye in one place, that bee not in another, at one tyme, that bee not at another, of some persons, that bee not to other, ther can bee no lawe sett in the perticular one daye for all assemblies in such thinges. Neither shall anye disagreement bee such amongst the seuerall Churches, as need anye contention for them, vvhiles euerie assemblye doe that vvich is to themselues most meet, most convenient and necessary in such things, for the present tyme. The Pastor and Elders vvere of small discretion if they might not haue these thinges in their libertie; and euen these doctrines and examples are in this point against your selfe, vvhich you haue alledged from other Churches. But my purpose is not to contend about mens writings, nor to be drawē into cōtrouersie with other Churches,

Confessō.

Churches, whē I am to deale with your present sinne, for the auoiding wherof you thus rage. If your cause be good, plead it by yᵉ scriptures, and I wilbe so farre from casting out darts against al Churches, as I wil not deale with their estate, till I be further occasioned; the rather may I omitt this labour, for that you haue alledged one place of scripture which you suppose wil beare vp all your matter: If yᵗ helpe you not, I see not how you wil defend your assertion. In the 15. of the *Acts* where it is said the Apostles, Elders, and brethren at Ierusalem met about the question of Circumcision and other Ceremonies of *Moses* lawe, which some would haue burdened the Gentiles with, we see there (saith he) that the Apostles themselues did decree some thing for yᵉ time, which afterward were to be altered when the occasion vvas taken away, namelie, that the Gentiles should absteyne from blood, and from strangled, for auoiding offence to the weak Iues. First let vs see what the decree was, and then it will appeare how litle yᵗ seruеth *Mr. Giff.* his purpose: these be the wordes. *Act.* 15. 28. 29. *It seemed good to the holy Ghost and to vs, to layne more burden vpon you then that vvhich is necessary of these thinges, to absteyne from Idolothytes, and from blood, and from strangled, and from fornication; from vvhich keeping your selues, yee doe vvell.* For one of these, which is [fornicatiō] we haue here no question, it being by the moral lawe alwayes forbidē: For the other *Mr. Giffard* would thus reason. The Apostles themselues did decree them for the tyme, therfore the Church hath power to make and ordeyne lawes in things of themselues indifferent, about the worship of God and publick exercises. For our answere, wee vvould haue *Mr. Giff.* first learne, that he, in saying yᵉ Apostles themselues did this by the direction of the holy Ghost, hath ouerthrowē himselfe; for these were the Maister builders, appointed of God to be law makers for the whole Leitourgie and vvorship of CHRIST to all posteritities, euen all the lawes and ordinances of the newe Testament, confirmed by miracles from heauen, deliuered by their ministery vnto vs: It vvill not follow then, if the Apostles had made and ordeyned some lawe here, that therefore euerie Synode or anie Synode may impose lawes & commandements by themselues ordeyned, till they shew they haue that power giuen them the Apostles had, and another Leitourgie to be made, vvhich they shall neuer be able to doe, vvithout a newe *Christ*. Wee haue a sure foundation alreadie layd, vvherevpon all Synods and Counsells must build, and suffer their actions to be tryed therby; they haue not power to inioyne one title, vvhich is not by yᵉ word of God inioyned vs. Further, vvhat did the Apostles here that they had not vvarrant for; neither vvould they lay anie yoke or burthen. And as for these thinges, they doe as much binde vs nowe if ther be like cause, namelie, not in Idolothyts, blood, or that vvhich is strangled to offend our vveak brethren, if the Iues should be now againe called, neither to offend anie in meate or drinke for vvhome *christ* hath dyed: Neither vvas ther here any absolute law made of these thinges, nor necessitye for the present tyme, further then it should bee necessary for the respect set downe, for

otherwise

otherwise it had bene to build againe the thinges destroied; onlye they thus counselled and admonished the Gentiles to vse their libertye in these thinges, as they might gyue noe offence to theyr weake brethren of the Iues, the more to drawe them on in the wayes of CHRIST; for they doe not inioyne yt as a lawe, but tell them they shall doe well if they obserue these thinges, by no necessitye inforced. But wee doe not nowe obserue these thinges, the occasions being remoued. True, therfore I trust you wil grant, that no man shall bee furder bounde to anye constitution in such thinges indifferent, then there shall bee cause, neyther need wee publicke order to retract; so that you leaue the matter to me, that wee can bee no further bounde in such thinges, then by those rules of edifijng, order, comlines, occasion shall require, so that wee neither need nor can haue setled lawes herein: howe much more bondage and burden is imposed vnder this Antichristian yoke, the thinges being of themselues most lothsome and detestable Popery, abrogating and making voide all the true ordinances lawes and worship of CHRIST, and so inforced as whot persecution procedeth againste anye that of conscience absteyne from them, let it bee considered. Neither hath there euer bene detracting this thirtye yeares of anye your abhominations, neither is held lawefull for them that seeth them vnlawfull, to forbeare them, without deadlye hate, to bee followed to the death. Blessed bee our God, that hath deliuered our soules out of such Egiptian seruitude; our liues are not deare vnto vs, neither shall your reproch moue vs.

Nowe concerning the last places of the Treatise, where hee is vtterlye mute in this, that all whiche stand vnder another Hierarchie or spirituall regiment then CHRISTS, bee by outward profession no true Christians, or vnder the promise of saluation, also for the freedome wee professe in holye obedience to all statutes and ordinances of God; as hee hath left vntouched the matter, for which hee aledged the 7. to the *Romanes*, namelye, the outward professed bondage to a false spirituall gouernment, so I having before largely expressed my minde in that poinct of doctrine, and in such as then were about these thinges opposed, referre anye that desire the truth herein, to ponder the reasons & proofes there set downe, not minding to repeate againe, or to bee set aworke in vnfolding his troublesome and confuse cauills in abusing this place, or to make further replye, till I see more capeable conceypt in him of such principles of regeneration and sanctification, of freedome and bondage; yet for others direction, one cauill or two shalbe breifly set in veiwe. First where hee supposing I had bene in error (and he himself fast fettered in heresie and seeth it not) chargeth mee to runne as farre on the other side, as a wheele turned with contrarye

motions of the ſtreame, for ſaying I helde the deare children of God might fall into any ſinne, except the ſinne againſt the holye Ghoſt, yet bee reſtored by repetance, Gods grace ſo far abounding, alwayes conſidered (as then I noted) that obſtinacye in anye ſinne, made them to vs the ſeruants of ſinne whiles they ſo remayned, not ſpeaking this to giue leaue or incouragement to preſume in the leaſt or firſt ſtep of ſinne, leſt God leaue them to themſelues, but to giue them hope if they returne that haue ſo fallen. hee excepteth generally againſt all preſumptuous ſinne, ſaying, of frailty Gods children may fall, but of preſumption hee maketh great doubt, for anye ſo ſinning to bee renued by repentance, for it is ſpoken of the Maranatha to bee pronounced in this life to none, but that bee in that ſinne againſt the holye Ghoſt: and here to fill his paper (as his common ſhift is, when hee can neither affirme nor denye) hee putteth me to newe queſtions: You muſt (ſaith hee) declare howe filthye inceſt is, not ſinne againſt the holye Ghoſt, nor if a man kill his Father or Mother or children, nor witchcraft, nor familiarity with ſpiritts, is not your meaning that the regenerate man may of preſumption and obſtinacy commit theſe? If Mr. Gif. ſhoulde thus vnderſtande the worde *may*, hee is in the ſame fault to ſay the regenerate may ſinne of frailty: And I anſwere furder, hee coulde vnderſtand the worde *may* otherwiſe, if (as in all his writinges) hee caryed not this minde to take all in euill part, to quarrell, hee coulde haue vnderſtood it thus; that God ſuffereth of his elect to fall into ſuch ſinne, yet hee is able to reduce them by repentance, and hath made promiſe to receiue them if they retourne; and not haue cauilled in this maner in ſuch thinges, the horrour in the verye naming of which ſinnes ſhaketh the fleſh and bones of the godlye to heare or behold; ſo that his drift is but to caſt in a litle wormewood, to deface the truth deliuered: Therefore I will onlye prooue the generall doctrine before affirmed, and for theſe perticulars, let him that taketh pleaſure in raking in them, being ſinnes not once to bee named amongſt Gods children, anſwere himſelf. And much better might hee haue put his queſtion thus. Whither wilfullye committing of ſacriledge, and preſumptuous continuing to enchant in a falſe miniſtery, with *Iannes* and *Iambres* reſiſtinge the truth, perſecutinge the light againſt their knowledge, bee not within the compaſſe of that ſinne againſt the holye Ghoſt. That Gods elect after regeneration doe fall into preſumptuous ſinne, and for a time perſiſt in obſtinate ſinne, and may bee reſtored by repentance, I thus prooue. Manie of Gods children may bee excommunicat, and vpon the repentance bee receiued againe, as the inceſtious perſon 1. Cor. 5. therefore do for a time remayne in obſtinate ſinne. Againe euerie ſinne is to bee prayed for, but that one ſinne againſt the holye Ghoſt 1 *Iohn.* 5. 16. Therfore preſumptuous ſinn is committed of Gods elect after regeneratiō. That

all pre-

all presumptuous sinne is not sinne against the holy Ghost, wee shall see by the discription of that sinne *Hebr.* 6. & 10. where there is dispyting of the spirit, accompting the blood of IESVS an vnholy thinge, persecuting the light they haue sometimes tasted of, and such like notes, which are degrees further then presumption; for there is presumption of ignorance, of rashnes, of hope of mercy, and many times do the Prophets charge the people with rebellion against God; so that all presumption cannot haue the curse maranatha pronounced vpon it, or the persons not to bee prayed for. But sure I grant, that presumption is neere to that sinne, and there cannot bee that high sinne without presumption. But now if all sinne but sinne of frayltie were vnpardonable, your Clergie were in a wofull case, that thus maynely resist the truth, and persecute Gods seruants.

Clergie, mainly resist truth, & persecute Gods seruants.

Neither is this doctrine anye way contrarye to that I delyuered, namelye, that the regenerat man cannot bee sayd to stande in bondage to sinne after regeneration, and the seruant of God at the same time by outwarde profession; for none are in bondage to sinne after their calling to the faith, (to our iudgment) but suche as contynue obstinate in their open knowne sinne after due admonition: that such stande not by outwarde profession the seruants of CHRIST but of sinne, and are to bee excommunicate, hee willingly granteth; and herevpon meruelleth how I shoulde gather, that obstinat grosse sinners shoulde not bee excommunicat, which hee might playnlye perceiue if hee had eyes; for if al the regenerat bee in bondage to sinne, and so the seruants of sinne and of Satan, howe should they cast out an other for bondage out of their fellowship by the power of CHRIST? If Mr. GIFF. say, because the obstinate is in greater bondage then the other; this proueth not that the bond can cast out the bond by the power of CHRIST. Againe, if all bee in bondage, then none can bee holden without for being in bondage to sinne; so that none shoulde bee excommunicat, none without, the worlde and the Church, light and darknes, CHRIST and *Belial* should bee mingled together. To all which hee hath made no answere, but demandeth certeine questions, and maketh such a formal conclusion, as if all were in bondage vnto sinne. His questions I grant al affirmatiuely, yet denye his cõsequence. Let him plainely proue therfore by euidence of scripture, that all that do sinne are bondslaues of sinne; and when hee hath so done, I shall therevpon conclude him a flat *Anabaptist* in the cheif ground of their profession. Verye gladlye therefore vvoulde hee leaue out the worde [bondage], and falslye accuseth and sclandereth mee, in saying I holde that men can not outwardly appeare sinners, and stand the seruants of CHRIST both at a time, vvhich is an open vntruth: Yt is hee, that cannot put differẽce betwene sinning, and bondage vnto sinne; so that in one vvorde all his questions are answered: If anie bee in

bondage to ſinne, hee ſtandeth a ſeruant thereof. Now for the 7. to the *Romanes*, the Apoſtle ſetting forth the ſtrift betwene the fleſh and the Spirit, ſpeaketh ſomtimes in the perſon of the one (if I may ſo ſpeake) and ſomtimes of the other; ſomtimes of the newe man or regenerat part, or of himſelf ſo far as hee is regenerat; ſomtimes of the olde man, which is not wholly ſlaine, but full of rebellion ſtrieueth for maiſterie. Nowe I muſt demand of him, whether of theſe two haue the preheminence, dominion and rule in the regenerat, the graces of the ſpirit, or the rebellions of the fleſh? The ſame Apoſtle ſaith the ſpirit, and that part of the man renewed therewith, which wee call the inner mā: In the 8. *Cap.* hee maketh it playne, *The lawe of the ſpirit of life in* CHRIST *hath freed mee from the lawe of ſinne and of death.* What is the lawe of the Spirit but the powre, rule, and dominion of the Spirit of God in vs? And what is the lawe of ſinne, but the powre of ſinne, and bondage, wherewith wee were ſomtimes led headlong by Satan at his pleaſure, but are nowe freed, that it no more doth reigne or beare rule in vs vnto condemnation. Againe, whoſoeuer are ledd by the Spirit of God, are the ſonnes of God; and in the 7. *Cap.* 4. and 6. *Cap.* 16. *knowe you not that to vvhome you exhibit your ſelues ſeruants vnto obedience, his ſeruants you are to vvhome you giue your ſelues obedient?* DAVID feeling the great aſſaultes of ſinne in his fleſh, and his inhabilitie to keepe the Lawe of God, earneſtlye prayeth vnto the Lorde *Direct my ſteppes in thy vvorde* (ſaith hee) *and let none iniquitie haue dominion ouer mee.* After the ſtronge man is caſt out, CHRIST beareth the rule ouer vs and in vs, by his Spirit. So the ſcripture euerye where pronounceth vs Saincts by calling, Kinges, and Prieſtes, a people ſet free; not that wee ſinne not in thought word and deede howrely and daylye, but that ſinne hath not dominion ouer vs: If then wee were in bondage to ſinne, wee are the ſeruantes of ſinne and of death, which God forbid. Where Mr. GIFF. therfore reaſoneth thus; the regeneration is imperfect, therefore the freedome is imperfect, therefore there is ſome bondage, yt is blaſphemie: For firſt our freedome is perfect in CHRIST, ells his death is not ſufficient. Then though our ſanctification bee not perfect, yet is there no bondage, but a rebellion of ſinne; which if yt ſhoulde reigne, wee were not the ſeruantes of CHRIST: And while it ſeemeth for a time to reigne, and wee obſtinatly to cleaue vnto yt, wee are iudged (ſoe far as men can iudge) the ſeruantes of yt, and ſo gyuen ouer from CHRIST vnto Satan, till the grace of the Spirit againe to our iudgement againe appeare to beare rule. As for DAVID in the whole yeare after hee had commytted adulterye and murther, hee neuer pleaded for his ſinne when hee was reproued, nor did no longer cleaue vnto yt. Soe likewiſe though wee fall and ſinne, and bee ledd awaye with ſinne, yet are wee not in bondage therevnto, vntil wee obſtinatly and wilfully giue our ſelues vnto yt from CHRIST, which

which you finde not in the 7. to the Rom. but reſiſting of ſinne, a hatred of ſinne, a will to doe good, a repentance and continuall recouerye of himſelf, and flying vnto CHRIST. Soe that your doctrine is falſe, to ſaye, the Apoſtle ſtoode in ſome ſpirituall bondage; and my Argument ſtill firme, that theſe Miniſters and people which ſtande in a profeſſed bondage to a falſe gouernment, their prayers are an abhomination vnto the Lorde, till they repent and ſubmit themſelues vnto CHRIST and his lawes and ordinances. Whiche the Lorde gyue them grace to doe, euen ſpeedely to depart out of the houſe of bondage, and from all ſubiection of his Antichriſtian Hierarchie.

CHRISTS *vnworthie vvitnes for the truth and freedome of the Goſpell.*
IOHN GRENVVOOD.

FINIS.